

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaastical Affairs.

THE O'KEEFE JUDGMENT IN THE IRISH COURT OF QUEEN'S BENCH.

CAN a man contract himself out of the dominion or protection of the law? In other words, can a man by voluntary consent constitute himself to a certain extent an outlaw? What is the meaning of the maxim, that the "Bishop of Rome hath no jurisdiction in this realm of England"? And especially what is the bearing of this doctrine on the discipline of the Romish Church in Great Britain? To what extent may the ecclesiastical authorities of a voluntary church plead privilege as a bar to any action for damages suffered by their published censures? Such were the most important points raised in the recent proceedings before the Court of Queen's Bench in Ireland, in the case of O'Keefe v. Cullen. And such legal points are manifestly of far greater interest than any questions of fact such as are disputed in the still pending trial before a jury. On those more important points judgment was given some days ago; and whether, in the trial of fact the verdict be given for or against the plaintiff, the decision of the judges in the preliminary proceedings may well occasion much grave reflection on the present state of the law as then declared.

The history of this case is notorious. Father O'Keefe, parish priest of Callan, acted as manager of certain elementary schools under the Irish Board of Education. In the course of an ecclesiastical squabble, into the merits of which we do not care to enter, Cardinal Cullen, Papal legate in the most priest-ridden country in the world, received direct orders or, in the imperial style it pleases priests to adopt, a rescript from Rome, directing the dismissal of Father O'Keefe from his office. Thereupon the Board of National Education, acting apparently in the interests of *Ecumenical* assumptions of universal authority, followed up the ecclesiastical sentence by depriving Mr. O'Keefe of his civil office as school manager. In vain the victim protested that his ecclesiastical degradation was irregular according to canon law, and illegal under the British Constitution. The Board of National Education insisted that they had nothing to do but recognise actual facts. He was no longer parish priest of Callan, and according to their interpretation this deprived him *ipso facto* of his position as manager.

Here already arose a very serious question for those who doubt the expediency or righteousness of delivering up the children of Ireland to the dominion of Rome. But issues of, if possible, more vital, certainly of more general political importance, were raised by what followed. For Father O'Keefe insisted that not having been legally deprived he was still parish priest of Callan as much as ever, and would remain so in the teeth of Cardinal Cullen and the Pope. Nor did he content himself with brave words; but he endeavoured to bring matters to a definite issue before the legal tribunals of his country, by an action against Cardinal Cullen for libel; the libel consisting in the publication of an ecclesiastical sentence which, as was alleged, he had no right to publish. Here begins the second act of the drama.

The cardinal endeavoured to bar the action by pleading that the plaintiff, according to the conditions of contract by which he held ecclesiastical office in the Catholic Church, was debarred from bringing his superiors before a civil court; and further he objected that the promulgation of the sentence of deprivation was a privileged act, fairly belonging to his office. To these pleadings Father O'Keefe demurred that no contract to refrain from appearing before civil courts was valid in law; that the introduction of a papal rescript into the realm of England was manifestly illegal; and that no privilege could cover an illegal act. Those were substantially the points on which judgment was given by the Court of Queen's Bench. There were four judges, three Catholics and one Protestant. Of course their religious opinions could have no influence upon their interpretations of law; and it is therefore an unfortunate coincidence that on the plea of the contract not to appeal to civil courts, the three judges who upheld its validity should have been Catholics, and that the one who decided against it should have been a Protestant. Happily, however, in this country the religious opinions of a judge cannot throw any shade of suspicion on his impartiality. The Catholic judges in Ireland have given too many distinguished proofs of the possibility of combining legal independence with spiritual submission to allow any unfortunate coincidence such as the one mentioned to detract from the importance of the judgment now given. The court has undoubtedly made clear what the law is, until some higher court or an Act of Parliament may alter it. But before commenting upon the state of the law, we may note with satisfaction that a happy combination of Protestant and Catholic opinion, decided by a similar majority of three to one, that the publication of a Papal rescript or the promulgation of an ecclesiastical penalty on the authority of the Pope was illegal. The ground of this decision was found in various statutes of Henry VIII. and Elizabeth which were passed for the protection of the royal supremacy. On the other hand, Mr. Justice O'Brien, who alone dissented on this point, held that such statutes affected the ecclesiastical supremacy of the Crown so far only as Established Churches are concerned; and that as regards Roman Catholics their effect had been neutralised by subsequent legislation. The whole tenor of modern legislation, he argued, gave full liberty to Roman Catholics to regard the Pope as their spiritual head, and therefore

permitted the necessary communications to be made between the Pope and the prelates appointed by him. Nevertheless, the other three judges concurred in an opposite judgment; and the plea of privilege necessarily falls with this decision; because no privilege can justify an infraction of the law.

Here then is a very curious state of things. A Roman Catholic, it appears, and therefore of course, any other religionist, may, by signing an agreement, or even by an implied contract, withdraw himself from the protection of the lawful tribunals of his country. But at the same time, he is prohibited from any public and formal act which declares the voluntary submission of his church to a spiritual authority beyond the bounds of this realm. This being the actual state of the law, we contend that it is precisely the reverse of what it ought to be. No British subject ought to be allowed in a moment of weakness or at an inexperienced age to remove himself, even by his own consent, beyond the legitimate range of the protection afforded by legal authority. Such a principle may, it is true, often give rise to very complicated and delicate questions. But in a country where Church and State each kept to its own province, it could never lead to any mischief. Strongly as we insist upon the separation of Church and State, we have never for a moment dreamed of withdrawing the temporalities of any voluntary church from the legitimate oversight of the law in all matters of property or contract. And when we have to do with an organisation like that of the Romish Church, or with the imitation of it which is threatened by our Ritualists, we think it in the highest degree dangerous, and indeed fatal to political health, that we should increase the power of priestcraft by allowing its victims to abjure any appeal to the law in matters of civil right. On this subject Chief Justice Whiteside most pertinently asked—"Had the State no interest in the unsullied character of its members?" Could such contracts be entered into as would bind a man to suffer the loss of his life or his limb or of his liberty, or what is dearer than liberty, his character, without redress? Could any stipulation make it an incident to the office of a parish priest that he should renounce his natural liberty, and submit to slander, which he knew to be false, and to a denial of justice?" His brethren on the bench, however, appear to have been satisfied to answer such questions in the affirmative. At any rate, this seems to be the effect of their interpretation of the existing law. And if so, our readers will agree that the sooner the law is altered the better.

On the other hand, it is surely anomalous that while the members of a voluntary Church are thus allowed to surrender, beyond hope of remedy, their rights as British subjects, they are forbidden formally to acknowledge the spiritual jurisdiction of any ecclesiastical authority beyond the four seas. On this matter surely Mr. Justice O'Brien had common sense, though the majority of judges decided that he had not law, on his side. To allow the exercise of anything like territorial jurisdiction on the part of the Pope, or any infliction of civil penalties, would of course be a surrender of the rightful supremacy of the Crown. But to say that no sentence or judgment, however purely spiritual, may be published by Irish priests on the authority of the

supreme head of their Church, is surely one of those petty infractions of the rights of conscience which do far more to irritate and excite the superstitious mind than the firmest insistence upon the temporal supremacy of the Crown.

ECCLIASTICAL NOTES.

CONVOCAION assembled again last Tuesday, when, in the Lower House, a very interesting discussion took place on the burial of unbaptized persons, Canon Potter moving an addition to the rubric providing for a service to be read at the graves of such persons. Two striking observations were made in the course of the discussion. Thus the Archdeacon of Salop remarked that if the Church did not provide services for those beyond her own pale, she must open her burial-grounds to Dissenters, and that it was not consistent with reverence to the Divine Master to force the burial office on unwilling persons. Dean Stanley in the course of his speech said, that "if the House went on refusing anything like a Christian service to those dying unbaptized they were presenting an impregnable argument to those desirous of allowing Nonconformist ministers to bury in churchyards." The Athanasian Creed came up once more in the Upper House, on Wednesday, when the resolutions previously adopted by the Lower House and the Convocation of York, were placed before it. The debate which followed was an excited one, and became more excited when the Bishop of Norwich moved as an amendment to the resolution of the Lower House, that it was not expedient that the House should issue any synodical declaration upon the subject. This was seconded by the Bishop of Exeter; but the mover and seconder were the only persons who, on the division, voted for it, and the resolution of the Lower House, which has already appeared in our columns, was adopted. Amongst matters subsequently debated was a proposed new rubric in the Communion service to the effect that it is essential that such as might need counsel before going to the Communion should give their names to the curate. Upon this Canon Selwyn said, "that he objected to the House parting with any relic of discipline with the lack of which they were taunted by Dissenters," while Prebendary Kempe made the remarkable declaration that "when the want of discipline is thrown in our teeth, we must remember that its restoration means disestablishment, for its revival is wholly inconsistent with an Establishment," a declaration the most profoundly condemnatory of the Establishment of any that has recently been made by Churchmen. Next we find the Endowed Schools Commissioners (unhappy people!) condemned, and the standing orders of the Lower House suspended, in order that an address might be carried against the Burials Bill, which address was carried with one dissentient—viz., the Dean of Westminster. The most important subject of discussion, however, came up on Friday, before the Upper House, when a petition of 483 of the clergy—we beg their pardon, "the priests"—of the Establishment was read in favour of issuing special licences to the deacons to receive sacramental confession. As far as we can gather, the general expression of opinion was against the indiscriminate practice of confession. It was condemned by the Bishop of Winchester as an evil pregnant with much danger; and the bishop added that when young men prepared to act as confessors on a large scale, they took upon themselves a very perilous office. The Bishop of Salisbury thought it was full of mischief, and so on—some instances of the mischief accruing being given by more than one bishop; while the Bishop of Lichfield went so far as to say that he would rather resign his office than hold it if he supposed he was giving to young men the right to practise habitual confession. As a result of the whole discussion, which was conducted in a serious and healthy tone, a committee was appointed to consider the subject. What that committee will do we do not pretend to say, but all that Convocation and the committee may do, has no legal value, although it may be of some importance as indicating the opinions of the higher order of the clergy. We think we see, from these proceedings, first, that the number of the Ritualistic clergy is not very great; secondly, that there is no disposition to give way to them; and, thirdly, that Convocation is just as intolerant as respects Nonconformist rights as ever it was.

We have two subjects to take up which were included in the Convocation proceedings. The first is the Burials Bill, the correspondence upon which Bill continues in the *Guardian*. Here, Mr. Pratt, whom we have more than once quoted, defends his

scheme of comprehension which we have already given. He now says, "The connection I advocate is one of temporalities, exclusive privileges, and the like," the result being that the Church would become, in the eye of the law, "a section of the National Church." Dr. Littledale and the Rev. Bryan King, both being extreme High Churchmen, of course condemned the Bill. Dr. Littledale says, "Better instant disestablishment and total disendowment. Better the supreme evil of a State—civil war!" We felt inclined in quoting these words to put more than one "note of ejaculation" after them, but perhaps one is sufficient. Dr. Littledale is no doubt a good man, but he ought to have lived in Spain during the Inquisition, or anywhere but in England in the nineteenth century. But he is here, and was intended to be here. If he performs no other purpose in his life he will have exhibited the natural and inhuman intolerance of Anglicanism.

The other subject to which we alluded is Ritualism, relating to which we desire to call especial attention to the recent report of the Religious Tract Society, which deals in a very direct manner with the literature of this subject. Some portion, but not nearly the whole, of that literature appears to have been carefully examined by the writers of the report, and the result is, to say the least, remarkably effective. Some of what is quoted has already, we believe, appeared in our own columns. There are extracts, first, from the Committee of the Clergy on confession, absolution, penance, &c., all of which we recommend to the Committee of Convocation just appointed. We have the forms of Confession also given in the English Clergyman's *Vade Mecum*, beside various other illustrations of the characteristics of modern bastard Romanism. The committee of the Tract Society say that the results of the Ritualistic efforts—

Thus persistently made upon the religion of the country, were they successful, cannot be a subject of much doubt. Salvation by an earthly priesthood, through the *opus operatum* of sacraments, is the distinctive teaching of the Romish Church. Wherever it prevails unopposed, as in Italy, or Spain, or some parts of Southern Germany, the women are superstitious, and the men very generally are infidel. The importance—even for national peace and prosperity—of resisting its very beginnings, is evident from the present condition of those countries, and of all others where Popery has prevailed.

An enlarged and separate edition of this portion of the report would be of service.

Why should the Established Church want "home missions"? Does it not pretend that, with its existence, and its perfect parochial machinery, no home missions of any kind can be needed? Does not the State-appointed and State-endowed clergyman look after every soul in the parish? Alas! theory and practice are very different. Well, the Home Missionary Society of the Church held a meeting on Wednesday last, at which the Bishop of Winchester, following in the steps of his immediate and still living predecessor, who was remarkable for ecclesiastical statistics, dealt with some figures as to pastoral oversight, neither complimentary to the Church nor just to Dissent. We will quote them, for, as respects the Church, they are of value:—

In the year 1831 the census gave as the population of this kingdom, 13,897,797. The number of the clergy of the Church of England provided to minister to that population was 15,948. Ten years later, in 1841, the population had increased to 15,914,148, and how much do you think the clergy had increased during that time? They had diminished to 14,500. Pass over another ten years, the population increased to 17,927,609, and thank God there was also an increase in the number of clergy, 17,320. Still look at the proportion—17,000 clergymen to almost 18,000,000 of population. Then take ten years more. In 1861 the population had increased to 20,366,224, and the clergy had increased to 19,195, a diminution, you will observe, in proportion to the population. In 1871 the population had increased to 22,712,266, and the number of clergy instead of rising had sunk to about 18,000, so that at this moment you have a smaller proportion than you have ever had since 1831—18,000 to almost 23,000,000 of population. Perhaps some one may say, "Yes, but the efforts of the clergy are supplemented by an immense army, who are in the main preaching the truth of God in connection with the different sects around us." Now, I for one, am never disposed to undervalue the blessing of the teaching of the Gospel, even if it is not given in the perfectness with which I think it is given in the Church of England, but given by the ministers of the sects around us. On the contrary, I know that in a great many of our very populous towns and districts, if it had not been for the labours, for instance, of the Wesleyans, Christianity might almost have died out amongst us. I have seen it myself in Cornwall. I shall not intrude into his diocese, but I have seen it myself in the black country of the Bishop of Lichfield therefore, instead of feeling any sort of enmity against these bodies, I rejoice that when the Church leaves her work it should be supplemented by those around us. But let us ascertain as far as we can the number of Dissenting ministers, exclusive of Ranters and itinerants, who cannot be numbered. The whole number,

as far as we can ascertain, in the year 1871 were 6,909, so that taking the 18,000 of the Church of England, and supposing the 6,909 Dissenting ministers to be no better than ourselves (I do not say that they are a bit the worse, for my argument), just consider what the result is. You have only 24,909 ministers of every kind for almost 23,000,000 of population.

No doubt the Church is declining, but the number of settled ministers of Nonconformists is, we believe, somewhat understated, while it is hardly fair to leave out the itinerants. Why, John Wesley was one time an itinerant! However, we are glad to quote the recognition of the service of Dissent which the bishop frankly makes, and to say that it may obliterate the unfortunate "beer-shop" comparison in which he indulged in one of his Oxford charges.

Our readers will notice that Canon Gregory's lecture at Norwich in behalf of Church Defence has been dealt with at the Liberation meeting in that city. One of the canon's assertions was, however, not referred to, and it has formed the subject of a brisk correspondence in the Norwich newspapers. The canon charged the Congregationalists as follows:—

The Queen of Madagascar having a great desire to belong to the religion of the Established Church of England, sent over to this country to request that a bishop might be sent out. In England, the Independents claim a perfect right to go into every parish, and say it is no schism on their part; but in Madagascar, where they have the upper hand, they represent to the Society for the Propagation of the Gospel that it would be a grievous act of schism for us to send missionaries where their missionaries are. (Laughter.) Of all the acts of impudence I ever knew in my life, the Independents complaining of schism seems to me to be the very greatest. (Hear, hear.) But not at all contented with trying to hinder us by friendly conferences, they have represented to Lord Granville that it will be a grievous harm and loss to them if the Church of England, out of her own resources, is allowed to pay a missionary bishop to minister to these poor Malagasy at their own request. (Hear, hear.) If real religious liberty is simply a desire for fair play, we should not have had these representations. I hold that the Established Church could not have done such a thing—that it has that conscience about fair play, honesty, and truth, that it could not have tried to act upon one principle in England, and sought to have acted upon another elsewhere.

Knowing what we do know of the Established Church, this last sentence reads very nicely indeed, but it happens that every statement made on this subject, from the first to the last, is untrue. Canon Gregory has been brought to book by the Rev. J. Hallett, and the Rev. G. S. Barrett, of Norwich. In reply he has stated, on the authority of the secretary of the Propagation Society, that—

When Bishop Ryan went as representative of the Church of England to Madagascar, the King requested him to send teachers both to the coast and the capital. The Malagashes are well aware that a bishop is an integral part of the Church of England; and repeated inquiries have been made by the Malagash officers of State, "When is the bishop coming?"

Anyone will see the divergence in the statements of the canon and his supporter, and the consciousness of it appears to have so angered the canon that he declares "Nonconformists are ever ready to use the civil power to advance their own cause or to thwart an opponent whenever they have an opportunity." In reply, the canon's correspondents write,—

He says the secretary of the Society for the Propagation of the Gospel "confirms all that I have adduced, except that I said that the request had been made by the Queen. I ought to have said by the King" (the italics are ours). Will it be credited that there has been no King of Madagascar for ten years? Radama, the last king, died in May, 1863; and yet Canon Gregory quotes, or professes to quote, for we know not the evidence for his assertion, some desire which he says was expressed by the king who died ten years ago as sufficient to warrant him in saying now that "the Queen of Madagascar had a great desire to belong to the religion of the Established Church."

More evidence of the same nature is quoted, but we select this point as an illustration of the ordinary recklessness of Church defenders.

The annual session of the Congregational Union commenced on Monday evening, when the report, a very business-like document, and a mark of the activity of the general committee, was read and adopted. The members' meeting endorsed the recommendation of the committee that the Rev. J. G. Rogers, of Clapham, should be the chairman of the Union for 1874. At the first public session in Finsbury Chapel yesterday, the chairman, the Rev. E. R. Conder, of Leeds, delivered the inaugural address, his subject being "Discipleship," and his argument pointing to the harmony of the principles which lie at the basis of Independency with that "individualism" which is a necessary characteristic of Christianity, and is greatly obscured by Church systems and organisations. The address embodied many high and pure thoughts expressed in very fine language, in the course of which Mr. Curteis, the Bampton Lecturer, was rather severely dealt with by the speaker, who was attentively

listened to by a crowded assembly. A speech from Father Gavazzi; an address by the Rev. Samuel Martin on "The Revival of Spiritual Life in the Churches"; and an ably-written paper by the Rev. J. Radford Thomson on "The Influence of Recent Scientific Discussions and Discoveries in the Religious Life of England," were the other principal features of the day's sitting. To-day session is to be devoted to spiritual exercises.

THE DISESTABLISHMENT MOVEMENT.

MEETING AT NORWICH.

A large meeting was held on Tuesday, in St. Andrew's Hall, in support of Mr. Miall's motion for disestablishment. This meeting was a practical conclusion to the series of discourses given under the auspices of the friends of religious equality, advocating the severance of the Church from the State. The chair was taken by the Rev. J. Hallett. Among those present upon the platform were J. C. Cox, Esq., J.P., J. Carvell Williams, Esq., of the Liberation Society, J. J. Colman, Esq., M.P., the Rev. A. Gordon, the Rev. G. S. Barrett, Messrs. J. H. Tillett, T. Jarrold, J. W. Dowson, J. Copeman, W. F. Paul, J. D. Smith, C. J. Bream, W. Jarrold, S. S. Hill, A. Kent, G. Holmes, J. Dean, J. C. Bunting, Blyth, Alexander (Dereham), Hall, C. F. Stevens, T. Hancock, W. H. Dakin, J. Porter, W. Hawkes, T. W. Livock, P. D. Freeman, J. Womersley, J. B. Allen, and others.

The Chairman, in a brief speech, advocated disestablishment because he believed it would be beneficial to the Episcopalian Church, to the State, and to Evangelical truth. He then referred to Canon Ryle and Canon Gregory's defences of the Establishment, and ably replied to the familiar charge brought against Dissenting ministers, that they have no liberty, and are obliged to accommodate their teaching to their hearers.

Mr. J. H. Tillett moved the first resolution, which was condemnatory of the influence of religious establishments. Mr. Tillett also referred to Canon Gregory's lecture. After an allusion to the early Establishment of the Church by the State, the speaker took up the canon's assertion that the Church Establishment had been favourable to liberty. Mr. Tillett said:—

That's about the oddest thing I ever heard. (Hear, hear.) I can only say that I have never heard a more daring statement uttered by a public lecturer or speaker on any occasion whatever—(Hear, hear)—and I beg to give to that statement, from history, observation, and experience, a direct and unhesitating denial. (Cheers.) That statement of Canon Gregory's in this respect is utterly inconsistent with history. (Hear, hear.) Let us take the history of our own time. (Hear, hear.) First there was the Test and Corporation Acts, by which all who were not members of the Church of England were excluded from corporate offices. That hateful Act of Charles II. had to be got rid of. It took 140 years to get rid of it. Who were the men who tried to get rid of it? The members of the Liberal party. Who tried to maintain this hateful test? Why the clergy of the Church of England. ("Hear, hear," and cheers.) Secondly, there was Catholic emancipation. We sought liberty not for ourselves only, but for all men. To those most opposed to us, we sought to give equal liberty. Who advocated that most strenuously? Why, the Nonconformists. Who opposed it? The clergy of the Church of England. (Hear, hear.) The next great question was the emancipation of the Jews. Who advocated that measure of religious liberty? (A Voice: "Lord John Russell.") That is true. The whole of the Liberal party, and the Nonconformists almost to a man, advocated the emancipation of the Jews. (Cheers.) Who opposed it? Why, the clergy of the Church of England. Who sought the abolition of Church-rates? Why, the Nonconformists and the Liberal party. (Cheers.) Who maintained Church-rates and fought for them to the very last? Why, the clergy of the Church of England. (Applause.) The last question I come to is the opening of the Universities. The national universities, supported by national money, were closed to all but members of the Church of England. (Shame!) Who forced open the gates? The Nonconformists. Who tried to keep the gates barred? Why, the clergy of the Church of England. These are historical facts. (Hear, hear.) Take the five great questions which have been the battlefield of religious liberty for the last fifty years. The Nonconformists, or at least nearly all of them, have been on the side of liberty; while the clergy of the Establishment have been on the side of monopoly, class legislation, and party exclusion. (Loud cheers.) For 200 years have the Nonconformists been fighting the battle of religious liberty, and for 200 years the Establishment has been resisting them on every point. But we have succeeded on every battlefield. (Cheers.) It is most discreditable, then, for anyone to come upon this platform and put forth a statement so utterly contrary to all we know and to all we read upon the page of history, as to say that the Church of England has been favourable to religious liberty. Why, it is a monopoly, and it only exists by maintaining itself upon an exclusive basis.

The speaker went on to refer to Puritan history, narrating some facts which called forth loud exclamations. He then answered some remarks of Canon Gregory on the United States, and the assertion that the Establishment was favourable to public morality, referring upon this point to Subscription and to the beer agitation. The "Church of the poor" was next treated, and Mr. Tillett concluded a speech of great eloquence and interest, by referring to the experience of the Irish disestablished Church, which was now being purified, and was now obtaining a place in the hearts of the Irish people, which it never before deserved. When the Church of England was disestablished, the same process would be repeated.

The resolution was seconded by the Rev. A.

Gordon, who criticised the debasing nature of the grounds upon which the Church had been defended in Norwich, and the resolution was carried with only seven dissentients.

Mr. Carvell Williams moved the next resolution, which had reference to the present condition of the Church. Mr. Williams began a speech of great force and humour by saying:—

When I was here twenty-five years ago, I could not, the speaker said, have congratulated you upon the passing of the splendid series of measures based upon the principle of religious equality to which Mr. Tillett has referred, and which culminated in the separation of the Church from the State in one portion of the kingdom; and I could not then have congratulated you upon taking the profound interest taken in the question of disestablishment as happily I can now. (Applause.) It has sometimes been said of us, when we purpose to hold a meeting, "These men, who have turned the world upside down, are coming hither also"—and a witty friend of mine said, "The best thing too when things are wrong side up."

Mr. Williams, after a few local references, went on to refer to the influence of the system of patronage, to the parochial principle, to compulsory support, to the influence of recent legal decisions, and to the opposition to the bill for facilitating religious worship. Mr. Williams sat down after some further remarks with great applause.

Mr. J. C. Cox, J.P., seconded the resolution in a speech in which he said that, as a Churchman, he could not appear on the platform of the Liberation Society, unless he believed the society to be really a friend to the best interests of the Church of England. He said:—

I believe that the real life and vitality remaining in the Church of England cannot be hindered but will be furthered by separation from the State, which must come sooner or later. (Cheers.) Churchmen are now impeded in every direction. When we try to improve we have to go through the degrading process of appealing to a Parliament which consists largely, I am afraid, of heretics and infidels. (Hear, hear.) I am also a strong advocate for the separation of the Church from the State, because one-third of the time of Parliament is wasted over these miserable ecclesiastical matters, to the neglect of great social questions which require urgent settlement. (Cheers.) When on the Liberation platform I sometimes hear hard things said about the Church, with which I cannot agree. But Mr. Tillett did certainly make out a true bill against the clergy of my Church, and against the mass of the Churchmen, when he asserted that they had not been in sympathy with the people, and that their efforts had been directed against the great measures of Liberal progress which had been carried during the last century. ("Hear, hear," and cheers.) But it is due to the clergy to say that there is a certain amount of leaven in the Church which has been, I believe, the saving of the Church of England.

After giving some instances of this, he referred to the working of the Church in the rural districts, eulogising the efforts of some clergymen, but at the same time saying that he could not see why an agricultural labourer because he was in the receipt of weekly wages, should have to go to a clergyman for a tin of broth or a blanket, any more than the clergyman should have to go to him for anything. If we had a good state of society, men would not have to fawn, flatter, and beg of one another for the ordinary staff of human life. Church Patronage was next reviewed, upon which the speaker said that nothing would end that evil, but the drastic remedy of disestablishment. He then referred to the growth of ritualism, of which he gave some illustrations, and concluded by expressing the hope that Churchmen would show themselves worthy of their fellow-religionists in Ireland, so that they could go to a free synod and outvote the Ritualists.

Mr. J. J. Colman, M.P., who was received with great applause, said he thought it only right and becoming on his part—having been invited by the committee to attend—to be present on that occasion to see what was the feeling of his constituents on this matter, and to let them know that he should vote for Mr. Miall's motion. (Cheers.) I have voted for it before (said Mr. Colman), and shall vote for it again. (Applause.) Whether this is exactly the time when a motion of this sort will do much good is a question upon which we may perhaps have our own individual opinions; still I shall not shrink from doing what I believe to be my duty, in saying by my vote when Mr. Miall's resolution comes forward, that I for one am in favour of it. (Cheers.) Mr. Colman then referred to Ritualistic cards issued in Norwich, and to the recent deputation to the Archbishop of Canterbury. He confessed he had an hostility to what was growing up within the Church, and he believed it to be a question between Free Churches—the bulwarks of Protestantism—and the Establishment. Mr. Colman moved the adoption of a petition to Parliament in favour of Mr. Miall's motion.

This was seconded by the Rev. Arthur Hands, and supported by the Rev. George Seaman, who stated that a resolution had been unanimously passed that day by the district meeting of the Primitive Methodists at Watton, and it had been forwarded to this meeting. This meeting represented 12,076 members, and it expressed its earnest sympathy with the objects of the Liberation Society. This number included seventy ministers in the connexion who knew something about the working of the Establishment in the agricultural districts. Upon being put to the meeting, the resolution was carried, there being only a few dissentients.

The proceedings were brought to a conclusion by a vote of thanks to the chairman.

THE O'KEEFFE CASE.

The Court of Queen's Bench delivered judgment on Wednesday on a preliminary point raised in the case of *Father O'Keeffe v. Cardinal Cullen*. The case was argued in January last. The action is for alleged libel contained in a Latin document issued by the cardinal, suspending the plaintiff as parish priest of Callan. The defence stated that the defendant had special authority from the Pope to deal with the plaintiff's case, and that he had issued the sentence of suspension against him in accordance with the laws and ordinances of the Church by which the plaintiff consented to abide when he became a priest. The plaintiff, by proceeding before a lay tribunal against his ecclesiastical superior (his bishop), had violated the ordinances, and rendered himself liable to be suspended. The plaintiff demurred to this defence, on the ground that it could not be recognised as binding upon any British subject. The principal question was whether the Pope's rescript, under which the suspension was issued, could have any force in law. The defendant's contention was that the plaintiff had contracted to abide by the laws of the Roman Catholic Church, that he had not done so, and that the defendant had merely carried out the law of the Church in publishing the suspension. The court was divided in opinion so far as regards the plea of privilege—the three Roman Catholic judges, Justices Barry, Fitzgerald, and O'Brien, giving judgment against the plaintiff on the demurrer, and the Lord Chief Justice in his favour. On the point of the legality of the Pope's rescript the court were differently divided; Judge O'Brien alone holding that it was legal; and Judges Whiteside, Barry, and Fitzgerald that it was illegal. Chief Justice Whiteside held that a priest could not be suspended even for criminal conduct without regular proceedings, except in time of visitation, and never after induction could the priest be removed at the mere discretion of the bishop.

CONVOCATION.

The Convocation of the Province of Canterbury has been sitting during the past week and was prorogued on Friday. We can only notice the more important questions discussed. One of these was the proposed synodical declaration with regard to the meaning attached by the Church to the Creed of St. Athanasius. The preamble to the declaration sets out that it is intended "for the removal of doubt, and to prevent disquietude," but in the opinion of the Bishops of Norwich and Exeter it will not attain that object. Even the Primate admitted that it did not go far enough, but he was of opinion that it will be "a great relief to candidates for ordination." The declaration, which was adopted by twelve votes against two, was returned to the Lower House on Thursday, and was adopted by that body also with slight modifications.

In the Lower House on Thursday, Prebendary Fagan brought on the question of endowed schools, and moved a gravamen that religious educational endowments of the Church of England are exposed to great peril under the operation of the Endowed Schools Commission, and that the attention of Churchmen be directed to secure undisturbed possession of endowments left by the piety of founders and benefactors for Christian education. The Dean of Lincoln defended the action of the commissioners. Canon Gregory said the commissioners confiscated the property of the poor, and he called on the synod to protect it for them. The gravamen was made an *articulus cleri*. An address was adopted to the Upper House against the Burials Bill.

In the Bishops' house on Friday there was a discussion on confession. A petition was presented from 480 "priests of the Church of England," asking the House to "consider the advisability of providing for the licensing of duly qualified confessors in accordance with the provisions of the Canon Law." In summing up the debate, the Archbishop of Canterbury said the discussion had had the result of showing that every one present reprobated the practice of habitual confession. There was no room for doubting as to the kind of confession the petitioners referred to as their work, and they would be only too happy to entrap the House into giving an opinion on it. His Grace went on to speak in strong terms of other Ritualist practices, and said he should not scruple to do again what he had done in a similar instance—revoke the licence of curates who encouraged confessions.

The Public Worship Facilities Bill, about which there has been so keen a controversy in the *Record* and other papers, not having complied with the standing orders of the House of Lords, has been abandoned for the present session.

THE SELECT COMMITTEE ON THE TITHE COMMUTATION ACTS AMENDMENT BILL will consist of Sir George Grey, Mr. Hardy, Mr. Bouverie, Mr. Winterbotham, Mr. Mowbray, Sir M. H. Beach, Mr. Whitbread, Mr. Cross, Mr. J. Talbot, Sir H. Johnstone, Mr. Cubitt, Mr. Magniac, Mr. Bedford-Hope, Mr. Stone, and Mr. A. P. Vivian.

CAN BRICKS BE CONSECRATED?—Mr. Richard Groves, of Aberford, near Leeds, died about five weeks ago. The family was Wesleyan, but like some Wesleyans of former days, its members were regular attendants at the services—at least some of the services—of the parish church. The family desired the grave of Mr. Groves to be walled round. The vicar, Mr. Eden, would not allow this to be done, alleging as the reason of his refusal to give

consent to the family's wish, "The bricks are not consecrated."—*From a Correspondent.*

MR. MIALI'S MOTION.—A petition to the House of Commons in support of Mr. Miall's motion, received not only the unanimous but also the most hearty support of the Nottingham District of the United Methodist Free Church at its annual session, May 6th and 7th. This district comprises as its central churches, Nottingham, Belper, Burton-on-Trent, Derby, Grantham, Ilkeston, Leicester, Loughborough, Mansfield, Matlock, Ripley, and Tamworth. The number of church-members thus represented is not less than some four thousand five hundred persons.

THE CLERGY AND LOCAL TAXATION.—A deputation of clergymen waited upon Mr. Stansfeld on Thursday, and urged upon the right hon. gentleman the propriety of removing their special burdens through the operation of the Local Taxation Bills now before Parliament. Mr. Stansfeld was not prepared to say that there might not be some practical inequality which would be more or less met by the scale of deductions in his measures. He would give the question careful consideration, and discuss it with his colleagues.

THE REV. W. KNIGHT AND THE FREE PRESBYTERY OF DUNDEE.—The proceedings against Mr. Knight are suspended for the present, and he has received three months' leave of absence on account of ill health. He has received a tangible expression of the sympathy of members of his congregation in the shape of a cheque for 150*l.* The gift has been made with a view of manifesting to Mr. Knight the feeling which the presbytery's proceedings against him have evoked, and to enable him the more comfortably to enjoy the season of repose on which he is about to enter.

THE MADAGASCAR BISHOPRIC.—An influential deputation of members of the English Church Union and ultra-Churchmen of the S.P.C.K. waited on Lord Granville on Monday, with the view of inducing the Government to alter their determination not to give the licence of the Crown for a Bishop of Madagascar. We trust the Government will stand firm by their decision, and not help still further to damage the Church of England in foreign parts. The Indian bishops who were sent to Calcutta and Bombay, through the influence of Lord Salisbury and the ultra-Church party, are now doing incalculable mischief in India, and have already drawn down the remonstrances of the Viceroy.—*Record.*

THE OXFORD UNION AND THE CHURCH AND STATE QUESTION.—One of the largest meetings of the Oxford Union Society ever held took place on last Thursday night, the subject of debate being the disestablishment and disendowment of the Church of England. A resolution affirming that this ought to be done, was moved by Mr. W. S. Shirley, of Balliol, and supported by him in an able speech. While he was speaking there were not less than 300 persons present. Messrs. Nance (Balliol), Mowbray (Balliol), and Upcher (St. John's), amongst others, spoke against the motion; and amendments to it were moved by Mr. Snow (Corpus), the Rev. W. B. Keer (unattached), and Mr. Lacy (Balliol). The speeches on both sides were attentively listened to. The debate, which has excited unusual interest, will be resumed tomorrow (Thursday) evening, at nine o'clock.

Religious and Denominational News.

The Rev. F. Haydn Williams has announced his intention of resigning the pastorate of the church at East Cowes, Isle of Wight, he having accepted an influential proposal to settle in the United States of America.

The Rev. D. WASSELL, pastor of Manvers-street Baptist Chapel, Bath, and the oldest Nonconformist minister in that city, died last week. At his funeral, on Wednesday, there was a very large attendance. By his death a vacancy is created in the Bath School Board.

MELTON MOWBRAY.—A new Baptist chapel in this town was opened on Wednesday last. In the afternoon the Rev. J. P. Chown, of Bradford, delivered a discourse from 2 Thessalonians i. 12, and the services were conducted by several ministers of the town and neighbourhood. In the afternoon, at five o'clock, about 300 persons sat down to tea in the Corn Exchange. In the evening, at seven o'clock, the Rev. J. P. Chown preached in the chapel to a crowded congregation from Revelation iv. 10. This new place of worship, of which the Rev. J. Tansley is the minister, will cost about 1,700*l.*, of which about 600*l.* remains to be raised.

MILE END-ROAD CHAPEL.—This place of worship was reopened after considerable alterations on Thursday evening last. The sermon was preached by the Rev. Dr. McAulane, of Finsbury Chapel, the Rev. W. Tyler conducting the devotional part of the service. The old roof has given place to a new one; timbered one, an organ has been erected, the entrance improved, the pulpit altered by the addition of a new staircase on either side, a communion platform constructed, and a general interior renovation effected, the whole harmonising with great taste, the total cost being about 1,000*l.* On Sunday, the Rev. Dr. Kennedy, of Stepney, preached in the morning, and the Rev. D. M. Jenkins, pastor of the church, in the evening.

WIMBLEDON.—We have great pleasure in directing attention to the announcement of the opening services of the new Congregational church at Wimbledon. This is an entirely new interest, started and sustained by a few Christian friends in 1871,

and who, unable then to obtain any land, have been obliged to worship, until the present time, in the public room of the principal inn in the village. The opposition our friends have had to encounter has been considerable, but a suitable site having been at length obtained, a very neat and substantial iron church has now been erected, and will be opened for public worship on Tuesday next. We cordially commend the appeal for pecuniary help to the liberality of our readers, feeling that they will thus do good service to this young and very promising church.

PECKHAM.—On Sunday morning, May 4, the Rev. Aaron Buzacott, B.A., began the sixth year of his ministry at the Asylum-road Congregational church, Peckham, and a brief review was given of the changes and progress made during the last five years. It appeared that the district is more than usual with London suburbs characterised by change of population. The church had lost many more than the entire number of members, and the congregation had lost more than double the number of seatholders who had given him the invitation five years ago. In spite, however, of this high rate of removal, the church and congregation are at the present time more than double their number at that period, a fact which indicates a large measure of Divine blessing upon the ministry and services of the church. All debts had been paid; the church and schoolrooms had been repaired and cleansed throughout, the cost duly met, and the several societies were efficiently maintained. The pastor spoke in grateful terms of the unbroken harmony and cordial sympathy which had sustained his ministry.

PLYMOUTH.—A very interesting meeting of the church and congregation assembling at Sherwell Chapel, Plymouth, was held in the large schoolroom attached to the chapel, on Monday evening, when Mr. Rooker, as the senior deacon, on behalf of the church and congregation, presented the Rev. C. Wilson, M.A., the pastor, with a beautifully-illuminated address, bound in carved oak, in acknowledgment of his pastoral work, especially in connection with the erection of the chapel and schoolrooms, and the recent removal of the debt, the entire expenditure amounting to 13,500*l.* (with the exception of about 1,100*l.* for which they were indebted to the liberality of friends) having been contributed by the attendants on Mr. Wilson's ministry. In further token of attachment to their minister, and anxious to secure for a time his entire freedom from pastoral work, the church and congregation presented him, at the same time, with a purse of a hundred guineas. During the meeting several friends united in very cordial expressions of attachment to their minister, who expected to be absent from Plymouth for about three months.

GREVILLE-PLACE CONGREGATIONAL CHURCH.—The Rev. Alex. Muir, M.A., began his ministry in this place on Sunday, May 4. The public recognition of this pastorate took place on the following Tuesday. After a tea-meeting, a public meeting was held in the church, the chair being taken by the Rev. Dr. Parker. After singing and prayer, a statement was made by Mr. Hunton, the senior deacon of the church, and another by Mr. Rood, as the representative of Orange-street Church, the pastorate recently vacated by Mr. Muir. The new pastor was well surrounded by his ministerial brethren of different denominations, upwards of twenty being present, among whom were the Revs. G. J. Adeney, Dr. Drummond, J. C. Callaway, M.A., G. H. Jackson, A. King, G. J. Proctor, W. Roberts, B.A., W. Stott, G. Twentymen, B.D., &c. Papers on ministerial work and Church life were then read as follows:—By the Rev. Johnson Barker, LL.B., on "The Christian Minister as a Teacher"; by the Rev. Edward White, on "The Mutual Relations of a Pastor and his people"; and a third by the Rev. Llewellyn D. Bevan, LL.B., on "The Relation of the Pulpit to the Young." After Dr. Parker left, the chair was taken by the Rev. Percy Strutt, the late pastor, and addresses were given by one or two ministers present, after which the proceedings terminated.

Correspondence.

CANTERBURY AND CAPEL.

To the Editor of the Nonconformist.

SIR,—To the deputation that last week waited on the Primate respecting the spread of Ritualism in the Church of England, he is reported to have said that the Church which was likely to gain by his Church being disestablished was that of Rome. By such a statement he evidently meant to convey the idea that so long as his Church remained in connection with the State she could be no auxiliary to Rome. Now, compare his view with what is expressed in the following extract from a preface by the Right Rev. Mons. Capel to a new work by the rector of the Roman Catholic chapel here:—"It is certain the High-Church party is preparing thousands whom we could never reach, for submission to the Church. . . . Their followers are steadily increasing, and spreading throughout the land. We wish them God-speed, for they are breaking down prejudices, and unwittingly bringing back our countrymen to the faith once delivered to the saints" (pp. 6 and 7).

Now, Sir, either the Catholic is very far mistaken in his observations, or the Primate is lamentably ignorant

of the condition of that Church to watch over whose Protestantism he is so enormously paid.

I am, truly yours,

GEORGE S. INGRAM.

Richmond, May 12th.

THE READING BOROUGH GRAMMAR SCHOOL.

To the Editor of the Nonconformist.

SIR,—Being on a visit to the town of Reading last week, I availed myself of the opportunity of inquiring into the working of the New Grammar School, which was opened amid such universal rejoicings a year or two ago. The experiment was a somewhat novel one. An old time-worn and time-honoured institution had been resuscitated by the united efforts of Church and Dissent. A splendid range of buildings had been erected, and three prominent Dissenters had been enrolled among the trustees. Nonconformity had asserted its rights, and it was confidently assumed that that greatest of desiderata—a high-class undenominational school—had sprung into existence. Such were the hopes and expectations of the enthusiastic multitudes who welcomed the Prince of Wales to the celebrated opening in 1871.

How have those hopes and expectations been realised? Alas! so far as I could gather, the usual fate of compromises with Mother Church has befallen the Reading Nonconformists. The school is to all intents and purposes an out-and-out High-Church one. The utmost that Dissent has got to show for the hundreds of pounds it contributed towards the scheme is a sort of conscience clause, which may be assumed to be about as valuable as the same precious article is found in our rural parish schools. In a word, as I ventured to state at a public dinner at Reading last Tuesday week, the Dissenters are completely "sold." And although a gentleman of considerable influence in the Free Churches there took exception to my remark, I was speedily assured by several others that I had hit the right nail on the head. Of course, as one of the trustees, my friendly corrector took my remark as a sort of reflection on himself; but nothing was farther from my thoughts. I believe that gentleman and his fellow Nonconformist trustees have been signally "sold," but I cannot attach blame to them. Their fault has been the common one of Dissenters in dealing with the Established Church—they conceded too much. "We certainly were not 'sold,'" said this excellent Free Churchman, "because we always understood it to be a Church of England school." "Indeed!" I should have replied, had the occasion presented itself, "then what in the name of common consistency had you and your two brother Nonconformists to do with the trusteeship?" If the fact of three Dissenters being among the trustees had any meaning at all, it was a proclamation to the town of the welcome fact that the school was not a church school, but a town school, a Catholic school, a perfectly free and unsectarian school. That others had not the clear understanding of the matter which this gentleman had, is perfectly evident from the consternation felt by many Dissenting parents at the appearance in the school of the high ecclesiasticism which is the characteristic of the Anglican priesthood.

The upshot of the matter is just this: earnest and conscientious Nonconformists either fear to send their sons to the school, or do so with considerable anxiety. One very excellent gentleman, whose name is synonymous with all that is enlightened and honourable both in Church and State, I found busily occupied in sending off his son to another school, simply through want of confidence in this one. Another gentleman, whose son had gone to this Reading school, expressed in public his deep disappointment at the religious influences of the institution. Of course many would run the risk for the sake of superior educational advantages, and trust to home influence to counteract the Church leanings.

I shall be told, I have no doubt, by some who have done this, how purely imaginary the fear which haunts my friends is. The witty pastor of Trinity Chapel, who although a tolerably outspoken Nonconformist, is the master of such infinite tact, that his exchange of pulpits with the friendly clergy of the town can only be a question of time, will assure me again of the great politeness of the clerical wire-pullers of the school. The good man seems to be wondrously impressed with their gentlemanly bearing. It reminds me of what Macaulay says, somewhere or other, about Charles I. and his apologists:—

We charge him (says the essayist) with having broken his coronation oath; and we are told that he kept his marriage vow! We accuse him of having given up his people to the merciless inflictions of the most hot-headed and hard-hearted of prelates; and the defence is that he took his little son on his knee and kissed him! We censure him for having violated the articles of the Petition of Rights, after having for good and valuable considerations promised to observe them; and we are informed that he was accustomed to hear prayers at six o'clock in the morning!

The whole argument is utterly irrelevant. Of course gentlemen know how to behave. The point for the three Dissenting trustees to make clear and satisfactory to their co-religionists, whose very important interests they undertook the guardianship of, is this—How comes it to pass that a great public institution, originally founded for the town, and not for a sect, and subsequently resuscitated and rehabilitated by the town and

not by a sect, should have come to be little better than a vast propagandist institution for the sect of a sect? This is the question, and not the politeness and efficiency of the staff. And it is a vital one. I may be very desirous of my son's proficiency in Greek and Latin, in German and in French, but rather than the boy should have his tender nature tampered with by one of the priestly impostors who now throng the English Church, I would have him remain as ignorant as a Hottentot to the day of his death.

I know of no greater calamity that could befall a conscientious Nonconformist than to have his children's minds impregnated with the awful blasphemies of the prevailing Anglicanism. I have open before me a Church of England catechism given me by a Reading gentleman. Among the questions and answers I find the following:—

"Which sacraments are necessary for all men?" "Baptism and the Holy Eucharist." "What is baptism?" "Washing away of sin." "Whose children are we made in baptism?" "The children of God." "What is the Eucharist?" "It is the body and blood of Christ." "What did the Saviour give the apostles power to do?" "To make bread and wine His body and blood." "Did He give this power to anyone else?" "Yes; to the bishops and priests who came after them." "What do we receive when the bishop confirms us?" "We receive the Holy Ghost." "Is it wrong to join in the worship of Dissenters?" "Yes; we should only attend places of worship which belong to the Church of England." "How are we to know the meaning of the Bible?" "We learn it from the Church." "Why are we bound to believe what the Church teaches?" "Because she is the Pillar of the Truth."

This, in effect, is the teaching of that section of the Church of England which bears sway at the Reading Grammar School!

I should like to ask the Liberal-minded head of the great biscuit factory, whose money helped to build the imposing structure, if he is satisfied with such an arrangement! Possibly, as a member of the Society of Friends, he can afford to pooch-pooch the zeal of the priests. But he must know that there are Dissenters' families where the counteracting influences are less powerful than his own.

I hold that the school, founded I believe in the reign of Henry IV., belongs to the town, and not to the Church of England, and it seems to me pretty clear, notwithstanding the demurrer of the Dissenting trustees, that in the excess of their gratitude for the small mercies vouchsafed to them, they have suffered themselves, and through them of course those whom they represent—the great majority in the town who are Dissenters—to be—not to repeat an offensive word—sadly disappointed. It was their duty to secure to the town a perfectly free, unsectarian, high-class school, where the boys of all religions could congregate together and compete for the intellectual crown. Instead of this they have sanctioned one where, in addition to an undoubtedly high-class education, the lads can scarcely avoid daily doses of diluted Popery. So that what should have been an universal boon to the town and county bids fair to be a source of perpetual irritation and annoyance—a sort of present perplexity and a future woe.

In a word, that has been done on a small scale which at the last election we did on a large one. We shouted ourselves hoarse in cries of "Gladstone for ever!" and by dint of untiring energy we placed him in a more powerful position than any Prime Minister ever before occupied. And what was our reward? An Education Act by which half the children of the poorer classes will be handed over to the priests to be grounded in doctrines which we hold to be most deadly. We warmed into vitality what we found out in the cold, and its first sign of life was a sting in our most sensitive part.

So with this Reading Grammar School, and so it is ever with us when we attempt a compromise with the vast injustice of State-Churchism. We seem wholly unable to rise to the full height of our principles. The gross insult of toleration by the dominant sect we hail as a heaven-sent blessing. A shake of the hand by some aristocratic rector is all too much for even our strongest men. God help us if we should ever find ourselves in heaven without any gentlefolks to bow to! I cannot conceive of a worse hell for at least one half of our clerics.

I remain, Sir, yours faithfully,

ARTHUR CLAYDEN.

Faringdon, 1st May, 1873.

MR. BRIGHT ON REPUBLICANISM.—A convention of political societies favourable to Republicanism was held in Birmingham on Monday; Mr. R. A. Cooper, of Norwich, in the chair. A letter from Mr. Bright was read, in which the right hon. gentleman expressed his opinion that it might be a wise policy to endeavour to perfect the civil Government we have rather than to look for great changes which necessarily involve enormous risks. It was easier to uproot a monarchy than to give a healthy growth to that which is put in its place, and, continued Mr. Bright, "I suspect the price we should have to pay for the change would be greater than the change would be worth." The letter concluded by saying that the writer had no sympathy with the object which gave its name to the organization. He preferred to try to do good in the way of political reform by what he regarded as a wiser and less hazardous, if a less ambitious, method.

Anniversary Meetings.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

(By our own Correspondent.)

Last May the meetings of the Congregational Union were held in the Weigh House and the Poultry Chapels; but this May it can meet in neither—the first being in a state of transmogrification, with a view to improving it as a place of worship, and the second having undergone, or being in course of undergoing, a yet greater change, in order that it may serve as an addition to our great banking establishments. So we have again fallen back on Finsbury Chapel, which, awhile ago, was also in the hands of builders, but is now completely renovated. Next year we are to move again, but, happily, that is to be the last of a series of moves; it being now authoritatively stated that the Bicentenary Hall in Farringdon-street will be ready for opening in May, 1874.

The general public may require to be reminded that the members of the Union are now divided into two classes, viz., "Representative" and "Associate," and that only the former are entitled to attend the "business meeting," to elect the chairman, committee, and officers, and to take part in the government, as distinguished from the deliberations, of the Union. This change came into operation last year, and then the attendance of the representative members was comparatively small. But their number has now greatly increased, and consequently, on Monday night they were numerous enough to nearly fill the floor of Finsbury Chapel. The public, however, were not there, and the empty galleries and almost empty platform, with the absence of anything to excite debate, made the proceedings seem comparatively flat, as they were certainly brief.

This year the new mode of choosing the chairman and committee of the Union was tried for the first time, and the result was somewhat curious. For be it known, there are, or have been, Unionists—especially in the country—who suspect that the Union is governed by cliquism, and that these appointments represent, not so much the mind of the churches as of the London committee. Well! the new "standing orders" provide that the nomination for the chairmanship must be made by not fewer than ten members, before the 15th of March, and if not withdrawn previously, a list of the nominees is to be sent to all the representative members fourteen days before the meeting—at which meeting there may be a series of ballots until one of the persons nominated has the votes of a majority of the meeting. In like manner, while the committee is to prepare a list of their successors, that also is to be sent out before the meeting, and, on a ballot, any of the names may be struck out and others substituted. In accordance with these provisions, the Rev. J. G. Rogers, of Clapham, was—very influentially—nominated for the chair in 1874, and with him the Rev. Alexander Thomson, of Manchester, and the Rev. J. Fletcher, of Christ Church. The last two, however, were withdrawn; Mr. Fletcher, I am sorry to add, being in ill health, so that, after all, the Union had but one name before it. As this contingency is not provided for, it was decided to take a show of hands—which show of hands seemed to indicate that the whole assembly was in favour of Mr. Rogers. The contrary, however, was not put, and I heard a little muttering near me at what was, no doubt, quite an accidental and unimportant omission. The result of the election for the committee was even more significant of the unity of the feeling which at the present prevails among the body; for while above 300 balloting papers were sent in, there were not above a couple of dozen which contained any alteration of the original list.

These were not the first items of business, though I have given them first; for the chairman of the year, the Rev. Eustace Conder, of Leeds, had briefly opened the proceedings, and the report of the committee had been read. This was a business-like document, telling of a good amount of work done, and telling it with directness and vigour. Those passages which related to the Education question and to Disestablishment were particularly decided in their tone; and it was also stated that, in the belief that the statistics of religious accommodation which have appeared in the *Nonconformist* were not only honestly collected, but are substantially accurate, the committee of the Union intended to share in the expense of the proposed inquiry to test their accuracy. The approaching opening of Milton Mount College for the daughters

of ministers; the fact that 96,000*l.* out of 100,000*l.*, required for the Pastors' Retiring Fund, had been raised; and the formation of a Congregational Union for London, were all referred to in terms of congratulation. A supplemental statement informed the meeting that the contract for the building of the Memorial Hall had been signed for 27,500*l.*, that the building was satisfactorily proceeding, and that, when it was opened next year, only "something additional" would be needed to free it from debt.

A resolution adopting the report was proposed by Dr. Brown, of Cheltenham, and seconded by the Rev. L. Bevan, of London; but the first did not do much more than echo some of the statements in the report, after the fashion of an address-speech on the opening of Parliament, and the second contented himself with but a few sentences.

The Chairman—who said that it was somewhat monitory that almost his first act was to put a resolution for the election of his successor—paid a graceful compliment to the chairman-elect, as one of the ablest and most hard-working men in the body.

A motion—proposed by Dr. Allon—for the appointment of the officers was quickly disposed of, and then, the brief programme being exhausted, the assembly turned out into the street at a quarter-past seven, having sat but an hour and a quarter; while the passers-by looked on surprised at the army of black coats which suddenly filled up the street, and remained for some minutes in animated talk, in which, probably, friendly greetings predominated over references to the quiet proceedings which had just terminated.

Yesterday morning, at half-past nine, the "Assembly," including both "representatives" and "associates," filled the ground floor of the chapel, and very soon after crowded it. The public, too, took possession of the lower gallery, and having filled it, overflowed into the gallery above. After a devotional exercise, the meeting settled down to the first important matter in the "agenda"—to use the official word—the chairman's address.

This had been, in some quarters, anticipated with an interest which mainly centred in the inquiry, "What will be its topic?" For sundry passages in the history of the education question were called to mind, and it was remembered that the Union and its chairman were not agreed upon the matter. But, as Mr Conder aptly said, the chairman had not only full liberty to choose his topics, but also to decide what topics he should let alone, and he soon made it evident that he was going to be as prudent, as well as able, as any of his predecessors in the chair.

The *Nonconformist* will, no doubt, give a good idea of the contents of this able address, and therefore I need refer only to some of its characteristics. Like most of its author's public speaking, it was clear, pointed, sparkling, and vivacious; some of its illustrations being very felicitous and entertaining, while they served a serious argumentative purpose. The first principles of Independency—what were they, and would the approaching triumph of one of its main principles relieve it of the necessity of its existence? This was the main point of the address. To a large extent, it was a reply to Mr. Curteis's Bampton lecture on Dissent—a book, the good intention and courteousness of which were acknowledged; though its author had made the mistake of confounding the defects of Independents with the defects of their principles. The speaker's descriptions of Methodism and Episcopalianism, and of the "typical Independent," were very happy, and were much relished by a meeting which is always quick to catch at points and references having relation to the events and controversies of the times. In insisting on the necessity for individualism in religion, on the superior importance of the materials of the Church over the form of the Church, and on the advantages of life—even if combined with diversity and irregularity—as compared with a dead uniformity, were the subjects of some weighty remarks. The tendency to relax the conditions of Church membership, and the relation of children to the Church were also touched upon, and in a sense opposed to that of some who have lately been writing and speaking about both. But, added Mr. Conder, in closing, their clinging to the past must not be without regard to the wants of the present; their duty being to understand their own age and to make the best of it. The address lasted but an hour and five minutes, and though the speaker's voice is weak, he read with great firmness, and the attention was not too severely taxed in listening.

The singing of a hymn followed, and then the introduction of the continental and foreign visitors.

These are now only introduced at this stage, their speeches being deferred till after dinner; but Gavazzi was there, as a representative of the "Free Church of Italy," and he was wisely put up at once, to the great satisfaction of the meeting. Signor—I suppose he has dropped the "Father" now—looked more English than he used to do, but the style was as ever—ardent, graphic, and full of concentrated force. He spoke with judicious brevity; thanking the elder born Congregationalists for the "nourishing milk" they had sent to the youngest born, and assuring the meeting that the Italian Churches for whom he spoke were thoroughly independent as regarded local action, while they were united in the work of evangelisation. He made a great hit when he added that these churches had not come out of Popery to become once more Popery, and that they did not intend to make any compromises, by dealing with confession as the English bishops had dealt with it in Convocation the day before.

The Rev. Samuel Martin stood next on the programme, and as the paper on "The Revival of Spiritual Life in the Churches" was known to be somewhat lengthy, the standing order which limits the reading of papers to twenty minutes was suspended. It was listened to with the closest attention—which, indeed, was absolutely necessary from the low tone and subdued manner of the reader. A bare analysis of the contents of the paper would not be of great interest; but I may state that it contained a pointed passage in which our journalists were urged to sift the communications which they published on the state of our churches; retired pastors to treat generously those who were still labouring in the field; and officials to refrain as much as possible from everything which would excite prejudice and distrust. He would have no gilding; but then he would have no defacing—no veneer, but also no hacking—no sound of a trumpet, but no stifling of the human voice.

A paper on the same subject by Mr. Ground, a young minister at Bath, was modestly volunteered, and was patiently heard; and short addresses were also delivered by Mr. Hebditch, Mr. Bruce, and others.

It was unfortunate both for the Rev. J. Radford Thomson and for his subject that the paper on "The influence of recent scientific discussions and discoveries on the religious life of England" came on at a time when the meeting had become somewhat weary and the chapel decidedly hot. One result was, that the paper was read with great rapidity, though it must be admitted with great vigour also. It was very ably written, and was what a paper on such a subject should be—well-informed and discriminating. Setting out with a careful statement of the progress of scientific knowledge in recent years, Mr. Thomson, while acknowledging the value of the investigations of scientific men, censured their disposition to apply the laws which govern the material world to a domain in which they were inapplicable, as well as their assumptions and contemptuousness in regard to some spiritual truths. At the same time, he condemned the unscientific spirit which characterised the thoughts, teaching, and prayers of some religious people, and urged that there was no real antagonism between science and religion, but that God's truth in both the material and the moral world would be vindicated.

A second paper on the same subject was read by the Rev. G. Ingram, of Richmond, and knowing the thoughtfulness and intelligence of the writer, I much regretted that the movements of those who were leaving the building made it impossible for me to ascertain its drift. All that remained was the adoption of a petition in favour of Mr. Miall's motion, moved by Dr. Allon, and seconded by Mr. Allott, of Sheffield. To the language of the petition an exception was taken, Mr. Gascoigne objecting to the condemnation of Romanism and Rationalism in the Establishment. He thought that there were good men in both sections, and that such a ground of objection was sectarian. So he moved an amendment, which was seconded and put, but only some two or three voted for it.

That ended the first session, and the members adjourned to the Cannon-street Hotel to dine. There they filled both the hall and the "Pillar Room," though after dinner both companies mixed, to hear speeches from the visitors from Victoria, America, Brussels, and Rome. And very good and vigorous speeches they were too, and then, to wind up, the "Jubilee Singers," from Fisk University, in America, appeared in the gallery and sang some of their plaintive and weird-like songs, to the great delight of the audience, which at length separated,

after sittings which had lasted between seven and eight hours.

The annual session of the Union commenced on Monday evening, when the business meeting of members was held at Finsbury Chapel. Tea was provided in the vestry, and at the hour for commencing the proceedings—six o'clock—about 500 delegates were assembled in the chapel. Precisely at that hour the new chairman, the Rev. Eustace R. Conder, made his appearance on the platform, and was received with cordial applause. Having taken the chair he called upon the Rev. W. Irving to open the proceedings with prayer, and then remarked that it would be unnecessary for him to detain the meeting at that time with any observations, as he would have the opportunity of addressing them the next day. He said the first business was the appointment of scrutineers for the ballot for committeemen. The Rev. A. HANNAY explained that the rule was that the retiring committee should appoint their successors, and submit the list for the approval of the delegates. Five minutes having been allowed for the deposit of the voting papers in the ballot-boxes.

The Rev. A. HANNAY, the secretary, was called upon to read the report. It commenced by stating that under the new rules and standing orders the number of churches connected with the Union continued to increase. In order to bring the churches into still closer connection with the Union, it had been determined that, on as early a day as possible after the meeting in May, an annual report shall be issued, and sent without charge to all the members. With reference to the succeeding chairman, it was stated that the name of the Rev. Joseph Fletcher had been withdrawn on account of ill health, and that the Rev. A. Thomson, M.A., of Manchester, united in the nomination of the Rev. J. G. Rogers, B.A., of Clapham, who now stood alone. The College Conference held in June last, under the auspices of the committee, was then referred to, and its resolutions reported. The papers have been printed in a volume, but no report would be presented at present, but would be deferred until the entire replies to a schedule of questions sent to the colleges had been received. The autumnal meeting of the Union at Nottingham was described as specially stimulating and full of good augury. Among the subjects which most evoked feeling was that which concerned the spiritual quickening of the churches. To the consideration of this subject, and prayer with regard to it, an entire session was devoted, and it would be introduced at one of the sittings of the present conference, when the Rev. S. Martin will read a paper on "The Revival of the Spiritual Life of the Churches," to be followed by a special prayer meeting. With regard to the question of church finance, it had been decided to convene a conference of deacons and lay representatives of the churches as soon as possible. The report embodies statements of the present operations and financial condition of the London Congregational Chapel Building Society, the English Congregational Chapel Building Society, and of the Pastors' Retiring Fund. The last-named has a capital of over 90,000*l.*, an income of 4,000*l.* a-year, and ninety-two annuitants. The Pastors' Widow Fund, a new association, has a capital of 16,000*l.*, an income of 800*l.*, and twenty beneficiaries. The new supplement to the "Congregational Hymn Book" is almost ready; and it is hoped that, before the autumnal meeting, the book will already have been put to the test of actual use in not a few congregations. The Congregational Union Lecture (the first of a series) which Professor Henry Rogers undertook to prepare, will, it is expected, be published in the month of September next. The second lecture has been undertaken by Dr. Reynolds, of Cheshunt College, and the third by the Rev. R. W. Dale, Birmingham; the former of which will be on "John the Baptist: his relation to Christian Theology and Ecclesiastical Life, &c.," and the latter on "Atonement." It is expected that the successive lectures of the series will be published, without intermission, in successive years. The course taken by the committee in reference to the Irish University Bill is then described. They had also adopted a resolution approving of Mr. Miall's disestablishment motion, and a petition to the House of Commons in its favour will be presented to the present assembly. As no bill has yet been brought in for amending the Elementary Education Act of 1870, and there is ground for fear that Church influence is weighing more with the Government than the just claims of Nonconformists, a resolution would be submitted to the assembly, expressing their disappointment and restating the amendments, without which the interests of religious equality cannot be regarded as safe. *Appropos* of our recent statistical supplements, the committee report—

The statistics of the accommodation for worship provided by the several denominations in sixty-four cities and boroughs in England, which appeared in supplements of the *Nonconformist* newspaper, recently published, were called in question as to their accuracy, by critics who wrote in the interests of the Established Church. The committee believed that these statistics had been prepared with care and complete honesty of intention; but feeling that it is desirable that their accuracy should be placed beyond dispute, they offered to bear half the cost of the *Nonconformist's* share of a joint commission, by which in certain selected towns their accuracy should be tested. The scheme of such a commission has not yet been completed, but the committee hope it will be so ere long, and they have satisfied themselves that their constituents will heartily approve of the part they

have taken in accepting the challenge to subject the statistics to an impartial and thorough scrutiny.

After a reference to finance, and the resolution to make no grants for benevolent purposes this year, and the formation of a Congregational Union for London, which is cordially approved of, the report concludes by congratulating the churches on the establishment of Milton Mount College for the education of the daughters of Congregational ministers. "This institution meets a long felt and grievous want, and they trust that the friends, who, by their gifts and labour have brought it to its present position, will be encouraged in the work which yet remains to be done, by a zeal and liberality equal to their own on the part of their brethren throughout the country."

The Rev. Dr. MORTON BROWN, of Cheltenham, in moving a resolution adopting the report and thanking the committee and officers, said that the report just read spoke for itself, and required no speech to recommend it to the Union, for all the subjects touched upon by it had been well and wisely dealt with by the committee, and they must all rejoice at having such an executive to do their work. He rejoiced that they were to have an annual report apart from the "Year Book," as they would get it seven months before they otherwise would. They were grateful to their friend Mr. Ashton for what he did in editing the "Year Book," but at the same time they needed a record to put into the hands of their friends to show what they were doing. They rejoiced, too, in seeing Mr. Conder in the position of chairman, and prayed that the spirit of wisdom and power might be poured out upon him. They also rejoiced that Mr. Rogers had been nominated as chairman for the succeeding year. The autumnal meetings at Nottingham were very cheering, and he rejoiced that the anxiety which was there exhibited for a deepening of the spiritual life was again to be a subject for their consideration. There had been a very important conference on their colleges, and he was sure he only uttered the feelings of all when he said that they were looking very anxiously to see the kind of young men who were being trained in those colleges. It was also appropriate that the subject of British Missions had again been brought before them. They were scarcely so wise as their Wesleyan brethren, who not only gave an account of what they did abroad, but also at home. No one, he was sure, could have heard the statements which had been made respecting their Chapel Building Fund without rejoicing that there is such a society to aid them in supplying the population with churches. There was need for all their efforts, and it was gratifying to know that there was not only this society, but also the London and the Lancashire one. The Pastors' Retiring Fund was one to which they all looked forward with longing eyes, and when they remembered what took place at Aberdare, when John Angell James promised his one thousand pounds on condition that three others did the same, they might well thank God and take courage now that they had secured within 4,000*l.* of 100,000*l.*; and if it was true that some of their friends were rapidly becoming millionaires, he trusted they would not have to wait long for that remaining 4,000*l.* They rejoiced, too, at the foundation of Milton Mount College. They thanked their noble secretary for the way in which he did his work, and also the committee for the way in which they speak out on public questions. They were pleased also that Mr. Miall would soon have the opportunity of again bringing the subject of Church and State before the House of Commons, not as a sectarian matter, but as a matter in which the whole country was interested, not as a question of pence, but as that which would enable the Church to go forth to bless the nation. Among the names which will live long as those who have done noble work, will be that of Edward Miall, (Cheera.) He would in conclusion, wish God speed to the meetings of the Congregational Union.

The Rev. L. D. BEVAN, LL.B., said he had much pleasure in seconding the resolution. There was an historical incident to be found in the annals of the House of Commons, when Mr. Burke made a great speech, and when Mr. Perceval rose and said "I say ditto to all that Mr. Burke has said." Dr. Brown had so ably spoken that he would be quite content only to say ditto to what he had said.

The resolution having been put and discussion invited, the Rev. G. M. MURPHY said he had been requested by some friends in the north to inquire how it was that the resolution on the subject of temperance passed at Nottingham had been omitted from the "Year Book." Mr. Hannay, in reply, stated that the resolution had not been received by him, but the paper on the subject had been inserted. He further stated that the strike in the building trade had caused a delay in the building of the Memorial Hall—the contract for which was 27,500*l.*—but they hoped it would be ready for opening in May next. Additional funds would be needed to open it free of debt. He also stated with reference to the election of chairman, that the rule made at the last meeting provided for taking a ballot when there was more than one name proposed, but did not state how the election was to take place when there was but one name, and as both Mr. Thompson and Mr. Fletcher's names had been withdrawn as candidates for 1874 only that of Mr. Rogers remained.

The CHAIRMAN said if it was beneficial that he should be reminded of the briefness of his tenure of office at having to deal thus early with the question of his successor, it might also be beneficial for them to see that it was possible for even such an assembly

to err in having omitted to provide for the case in point. The question, however, would be now decided by open voting, and he had now to propose that the Rev. J. Guinness Rogers, B.A., be appointed chairman of the Union for the next year. The resolution was carried unanimously with applause.

The Rev. Dr. ALLON moved a resolution appointing the officers for the ensuing year, which was seconded by Mr. HENRY WRIGHT, and carried unanimously, and the meeting was closed with the benediction from the chairman.

RELIGIOUS TRACT SOCIETY.

The annual meeting of this society was held on Wednesday evening, at Exeter Hall. The Right Hon. the Earl of Cavan presided, and on the platform with him were the Very Rev. the Dean of Canterbury, Archdeacon Hunter, Mr. C. E. Lewis, M.P.; Revs. Joshua C. Harrison, A. M. W. Christopher, E. Mannering, L. B. White, S. Hebditch, W. Saunders, D. E. M. Simmonds, G. Gadsden, F. S. Clark, S. B. Sealy, G. Renaud, A. Mc Millan, Dr. Nolas, J. T. Gardiner, R. W. Dibdin, J. Gritton, J. R. M. Morrow; Dr. Davis, Dr. Adair Crawford; Messrs. Holt Skinner, James Spicer, J. Gurney Hoare, Van Meter, &c. A hymn having been sung, prayer was offered by Archdeacon Hunter.

After a brief address from the Chairman, Dr. Davis, the secretary, read an abstract of the annual report, of which the following are the leading features:—

The committee directed attention to the extreme Ritualistic literature which the zeal of its admirers is diffusing both in England and the colonies, and which were upon several points opposed to the Evangelical doctrines which it was the object of the Religious Tract Society to disseminate. Newspapers, magazines, tracts, catechisms, fictions, books larger and smaller, devoted to such teachings, exist by hundreds, and some of the smaller ones are said to be circulated by thousands. Children are especially aimed at. The results of such efforts thus persistently made upon the religion of the country, should they prove successful, cannot be a subject of much doubt. Salvation by earthly priesthood, through the *opus operatum* of sacraments, is the distinctive teaching of the Romish Church. Wherever it prevails unopposed, as in Italy or Spain, or some parts of Southern Germany, the women are superstitious, and the men very generally are infidels. It is important even for national peace and prosperity that such teaching should be counteracted at home; while it is most desirable to assist in spreading pure doctrine where the Gospel of Christ has been overlaid with dogmas unauthorised by the Word of God. During the last year, the society has issued 355 new publications, containing with the reprints, 611,940,300 pages. The circulation from the home depot has amounted to very nearly forty-three millions, to which must be added ten millions for foreign issues, making the circulation from the commencement of the society 1,433,000,000. This year, for the first time, a depot has been established in Vienna, and well supplied with publications in English, French, German, Italian, Spanish, Russian, Swedish, Bohemian, Slavonian, Armenian, Arabic, Indian, and Chinese. In the imperial building erected in the Prater would be exhibited the society's publications in over one hundred languages. In France the state of affairs is encouraging. M. Le Pasteur Closel, writing on the operations in the Cher department, says:—"Since the year 1869 we have been directing our efforts to the evangelisation of the communes of St. Andelouin and Pouilly. About five or six hundred conversions have been already made; and we have 100 children in our schools at Pouilly, all of them Protestants. Even the Roman Catholic children wish to be taught our hymns. We count 200 members at Pouilly, and the remainder of the population will doubtless be added thereto, if we persevere in our good work. You will learn with surprise that the Roman Catholic curé has resigned his post and renounced the Catholic religion. At the commune of La Charité, the Gospel has been preached." There, as elsewhere, tracts have been freely distributed. The Toulouse Religious Book Society has issued, during the year, 164,777 volumes, of which 51,513 have been given gratuitously. The Paris Tract Society has resumed active operations. An extraordinary revival has visited some places on the banks of the Loire. In Switzerland, the Geneva Evangelical Society has published 88,500 almanacks and tracts; and disposed of 189,182 Bibles and other publications; while the Tract Society at Lausanne has circulated 123,389 copies of its publications. In Belgium the circulation has declined, the issue having been about 50,000 copies. In Germany the Lower Saxony Tract Society has distributed 1,348,000 tracts and books; tract operations are also carried on in Nassau, the Grand Duchy of Baden, Barmen, Stuttgart, and Bremen. In Holland there have been issued from the depot at Rotterdam, 32,464 tracts, 9,292 handbills, 21,282 children's tracts, and 682 children's books. In Sweden and Norway, 55,060 publications have been given away, besides large numbers of Norse tracts which have been distributed among sailors and emigrants. In Russia old tracts can be reproduced when the stock is exhausted, but the censorship impedes the publication of new works; 45,000 Russian and 12,000 German tracts have been issued by the agent at St. Petersburg, and at Riga nearly 27,000 have been distributed among the clergy, exiles, and inmates of hospitals. In Italy, the sales and free distribution continue uninterrupted and satisfactory. The books and tracts prepared the way for the preachers. The sales of the books of the Tipografia Claudiana produced more than 1,000,000 last year. In Spain, an address to the Spanish people, prepared by Senor Carrasco, on the calumnies by which hatred was excited among the ignorant against Protestantism, has been circulated through the Cortes and the whole country, at the cost of the committee, with the best results. The circulation of Spanish tracts has continued to be as extensive, and their reception as welcome, as ever. The prejudices of many against the perusal of the Bible have been removed. In Hungary, Bohemia, Turkey, Beirut, India, the West Indies, and Africa the work of tract distribution has been continued. From

China the Rev. J. Edkins writes:—"We all feel constantly the immense advantage to our missionary work of the aid we receive from the Religious Tract Society."

The total receipts this year amount to 127,599*l.*, being an increase of 5,655*l.* as compared with the previous year. The sum of 25,140*l.* had been expended this year in missionary donations—3,454*l.* more than last year; 2,294*l.* had been added from trade profits to the contributions provided by the benevolence of the public. The committee concluded with an appeal for further aid in this important department of the society's work.

The Dean of CANTERBURY proceeded to deliver an address "On the Importance of Imbuing Secular Literature with a Religious Spirit." We have, he said, arrived at a time when it was on all hands agreed that the masses of our people should be educated. Some might say, if they were only educated to read the Bible, that would be sufficient; but the labouring classes have shorter hours of labour, and require something more than that; and there was no better employment for leisure hours than the reading of literature imbued with a right and proper spirit. If facilities were not afforded to them for obtaining such, resort would be had to cheap literature of a more objectionable class. The national character in the future would be largely influenced by the nature of the literature now placed before the young. Reading was now universal, but he feared that a large proportion of the literary products are of a highly sensational character, exciting the imagination instead of feeding the mind with sober and plain principles. With regard to the great mass of the press, he was happy to be able to speak well of its moral character; but, in regard to religion, its tone was not satisfactory, and the reason was that the tone of a large proportion of our upper classes is not in a satisfactory state as regards religion. (Cheers.) It was to be lamented that, in the present day, there is a large amount of scepticism abroad. This resulted partly from the rapid spread of science. It was unfortunate that some men of scientific repute, and many more who take their conclusions on scientific subjects at second hand, had adopted the view that the results of science are not in accordance with the Scriptures. He was not prepared to admit that to be a true statement. No doubt the investigations of science have brought up certain points which are difficult to settle; but he believed that it only required longer time and more exact discussion to exhibit science once more as the handmaid instead of the antagonist of the Scriptures. When a stone implement is found in a position which seems to indicate a longer existence of man upon the earth, or when in a cave some skeletons are found from which the same inference must be drawn, it was necessary accurately to test the evidences for extreme age, and also to ascertain what is the real age given in the Scriptures. The Bible itself has been for years undergoing a minute examination in so unfriendly a spirit that no other book in the world could have stood for a twelve-month, and these investigations have, on the whole, established it on a foundation firmer than before. No doubt, those inquiries had suggested some difficulties which would require some further time and consideration to refute, and by these their faith would be tried; but they were not to give up the Bible on account of these. There are those who say that the Bible can no longer hold its place; he believed it was the one Book which could hold its place. The differences which divided Christians in this country were questions as to the right platform of the Church, and questions of interpretation; but the various denominations concurred in accepting the Bible as God's Word. There is no country in which religion more maintains its hold upon men and women. In some continental countries, when a recent extraordinary dogma was published, the men received it with indifference, as a mere matter for priests and women; but in this country questions of religion are precisely those upon which men feel the most strongly. The dean reminded his audience of the efforts now being made by Ritualists and sceptics through the press, and urged the importance of ample means being placed at the disposal of this society, with a view to counteract such efforts.

The Rev. JOSHUA HARRISON then spoke of the society's work on the continent, chiefly among the Latin race, the present condition of which was not very promising. It was not so much a question of race, as of religion. Superstition was founded on misbelief, and not on intelligent faith; and though it might seem for a time to be a mighty power, yet in the long run it became a mighty yoke of intolerance, and was unable to stand alone. The root of the evil was that it laid a stress—an exaggerated stress—on external authority which took away spiritual manhood. And then when a nation was awakened to thought, it was liable to fall into chaos if it had not something else to regulate and guide it. Take the case of Spain, threatened with convulsions which might endanger the very existence of society. There was a gleam of hope however for that country in the fact that liberty of worship was recognised. Sixteen evangelical churches met there last year. (Applause.) That might not be a very great matter, but the Bible, once forbidden, was now circulated in that country; religious tracts were numerously distributed, and such efforts were welcomed by the people. Italy too was stirring from the effects of spiritual despotism. The Waldensian Church had forty stations where the Gospel was faithfully preached—(applause);—the Wesleyans had twenty; the Free Church had not a few; and other Protestant bodies were doing their share of work; so that it might be said that there was hardly a town of importance in Italy in

which the Gospel was not heard. After speaking of Mr. Wall's work in Rome, the speaker went on to allude to France, torn by the jealousies of political parties. It was not a favourable sign to hear of new pilgrimages in honour of the Virgin Mary; of ladies giving all support and encouragement to them; of the crowds of people that join them with rapturous eagerness; and to read of certain statements as to what is expected from these national pilgrimages to La Salette. It was not encouraging to learn that the secretary of the Evangelical Society of Geneva had been heavily fined for distributing tracts. But it was an encouraging sign to find that the evangelical pastors of the Reformed Church of France were showing greater earnestness in their demand for sound doctrine at their late synod, and he hoped that Church would become a true power for good in that country. Then another encouraging thing was the effort to get up a society for cheap literature of a sound character for schools—a home mission society to circulate religious tracts. Tracts were indeed little, but like the coral workers of southern seas, they were doing a mighty work. Tracts did not supersede the Bible, but led up to it. As Winter Hamilton said, the Bible Society represented the "king's daughter in gold of Ophir," while the Tract Society represented the "virgins her companions." (Cheers.) There was now, when the Church was in difficulties, an urgent need for prayer. No matter where, no matter what the cause, whether the forces of scepticism, or science falsely so called, or of a godless culture, all were a call to prayer for power from on high, and the gracious answer would in due time come. (Cheers.)

The Rev. A. M. W. CHRISTOPHER, rector of St. Aldate's, Oxford, addressed the meeting on the mode in which the Religious Tract Society called out and assisted personal service in the work of the Gospel. It was a mistake to suppose that the society was simply designed to spread tracts among the less educated people of the land. He himself had occasion to write up to Dr. Davis for 150 copies of Scott's "Force of Truth" for distribution among the undergraduates at Oxford. His thoughts never went beyond that small effort; but, in consequence of that letter, the committee of the society sent a copy of the book by post to every undergraduate at Oxford, numbering about 300. He had since then frequently met with men who had received it, not knowing how it had come to them, and great good had resulted from it. He happened a few months ago to be in Canada, and was asked to address a young men's association in Montreal. Among other things, when speaking in reference to their duty to seize upon every opportunity for furthering God's cause, he mentioned the circumstance of the distribution of Scott's "Force of Truth." A clergyman, about thirty years of age, afterwards came to him, and said that he was at Oxford at the time it occurred, and that the perusal of the book had deeply impressed him. Ever since then he never was at any place when he did not take the opportunity of engaging in the circulation of religious literature. Mr. Christopher then stated what was sometimes done by young men of the highest culture at their universities in the way of spreading the Gospel, and said he knew of four of their ablest students who afterwards became professors, and who were thorough believers in the Bible as God's written word. That was, he said, a simple answer to those very foolish people who supposed that science and Scripture were really at variance. He then proceeded to give other illustrations of the work of God that was effected by means of the aid rendered by the Religious Tract Society. In America there were many young men who, after engaging in Sunday-schools, desired to work for Christ, if they only had tracts to give away; and this desire was met by the Religious Tract Society. It was very interesting to him, when in New York, to find the great work of the Young Men's Society there. The merchants of that city gave 70,000*l.* to erect their building; and these young men went out after their Sunday's labours and gave tracts away.

C. E. LEWIS, Esq., M.P., then spoke briefly on the work of the Tract Society in India and China.

The Rev. W. C. VAN METER pleaded on behalf of Italy. He said that when the King's army entered Rome with its powerful artillery, the people said that these were their saviours, that in them was the power that was to elevate them to true greatness; but at that moment there appeared in the crowd just a little cart drawn by a dog, and accompanied by two simple-hearted men. That little cart had copies of the Word of God piled up on it, and with that army went up God's own artillery,—a power that moved the Papacy as nothing else could have done—a power that must overthrow it in the end, as nothing else could. (Great applause.) The speaker then gave details of the printing of the New Testament in Italian by the Italian Bible Society, which was done in a hired room within a few steps of the Vatican and Inquisition. He described how the work progressed, till about midnight on one occasion the last sheet was ready. He went to the printing place, took hold of the handle of the press, and turned and turned it; and as the last of these leaves of the tree of life were thrown off, he felt happier than ever he had done in his life before. (Renewed cheers.) It was to him the crowning hour of his life when he could read beside the Inquisition, St. Peter's, and the Vatican the New Testament in Italian. The speaker then asked the noble chairman to accept a copy of the first New Testament that had ever been printed in Rome, amid prolonged cheers. In spite of the obstructions of

priests and obstacles raised by the authorities their work had become a power in Rome. His schools, which had 538 children were, through the machinations of the priests, closed for awhile, but afterwards re-opened, and were attended with greater success than ever; the prejudices of the people against Protestantism were disappearing; and he had opened adult schools for men and women, at all of which a religious education was given. His success at the Vatican Mission was so great that the Vatican Chapter at St. Peter's resolved to start a school themselves, "to prevent the success of the efforts to eradicate from the minds of the children faith in the Roman Catholic Church." In concluding, Mr. Van Meter made a strong appeal on behalf of the work in which he and his friends were engaged in Italy.

JOHN GURNEY HOARE, Esq., the treasurer, moved a vote of thanks to the chairman, and the closing prayer was offered by the Dean of CANTERBURY.

SUNDAY SCHOOL UNION.

The annual meetings of the Union took place on Thursday. In the morning there was the usual meeting of delegates from country unions and representatives of the London Auxiliary, who assembled in large numbers in the Lecture Hall of the Jubilee Building, Old Bailey. Mr. Charles Reed, M.P., occupied the chair. A suggestive paper was read by Mr. W. H. Groser on "The Relation of Children to the Church, with special reference to Sunday-school work," and an interesting discussion ensued, in which Dr. M'Auslane, Revs. J. F. Sargent, W. Page, and Barras; and Messrs. Cox, Bishop, Featherstone, Perry, Butchers, Edwards, Moody, Caul, Chapel, Allen, Swallow, J. Hunter, Lloyd, Collins, F. Wright, and Hall took part.

At the afternoon meeting, Mr. Butcher, of Bury, presided, and petitions were adopted against opening Bethnal-green Museum on Sunday, and in favour of the exemption of Sunday and ragged schools from local rating.

The annual meeting was held in the evening at Exeter Hall, which was crowded in every part. Mr. John Macgregor ("Rob Roy"), in the absence of Mr. Joseph Tritton, occupied the chair, and amongst those on the platform were Count Bernstoff, Professor Fox, of Massachusetts, Mr. Jennings, of Brisbane, ministers of various denominations, and delegates from most of the provincial towns. After singing and prayer by the Rev. W. Gill.

Mr. BENHAM read an abstract of the annual report, which referred to the successful labours of the committee for nine years past in introducing the Sunday-school system amongst the scattered Protestant populations of France, Germany, Holland, Switzerland, Italy, and other countries—labours so successful as almost to overshadow in their magnitude their home operations. France had now 913 Sunday-schools, and a committee had been formed in Rome. In Germany, the work has been making rapid strides, and there were in that empire, now in active operation, 1,209 Sunday-schools with 4,578 teachers, and 80,153 scholars. The report alluded to the decease of Mr. Daniel Pratt, chairman of the committee—an event which had "deprived the Sunday-school Union of another warm-hearted friend and worker, and your committee of an able colleague." The committee were gratified by the response which had been made to their appeal for a day of special prayer on behalf of Sunday-schools, which was observed in America, in the colonies, and in various parts of the continent, and they propose repeating it next autumn. An appeal to teachers who had not become members of the church had been prepared. Reference was made to the American visitors. The result of Mr. Philip Phillips's pilgrimage had been the addition of 889l. 11s. 6d. to the Continental Sunday-school Mission Fund. The basis of a scheme for international lessons during 1874 had been decided upon. Since the local examinations were commenced in 1870, 1,796 teachers have presented themselves for examination, and 1,037 certificates have been awarded. The number of subscribers to the library and reading-room during the year was 1,460, of whom 209 were senior scholars. Of scholars' libraries, 503 have been granted during the year, and of teachers' libraries seventy-two. The sales during the year have amounted to 36,221l. 6s. 2d., showing an excess over the previous year of 8,237l. 0s. 3d. The statistical returns from thirteen metropolitan auxiliaries and 185 county unions give a total of 3,944 schools, 93,197 teachers, and 810,747 scholars, being an increase of eleven unions, 124 schools, 1,618 teachers, and 8,836 scholars. The increase in the London auxiliaries during the year has been thirty-two schools, 634 teachers, and 6,609 scholars. The committee announced that Samuel Morley, Esq., M.P., had accepted the presidency of the Union for the ensuing year.

The CHAIRMAN, after remarking that he had been engaged in Sunday-schools since he was eight years old, and referring to the labours of the Union on the continent, said there was one feature of Sunday-school work to which he wished to call attention, and that was that it suited so many different persons in so many different places. In other parts there are many things in connection with Sunday-schools that were not seen in London. In Lancashire might be seen a school with a thousand children in it; in some parts of the North they had "boys" in the school twenty years old; in Glasgow there was a wonderful fruit of Sunday-school work called the "Foundry Boys' Association." In connection with this there was work

going on all the week among youths occupied during the day. By that association twelve thousand children could be assembled any evening. The announcement that he was coming was made on Sunday, and on Monday the City Hall, which holds 5,000 persons, was crowded, and there were a thousand outside. If they met there a girl who looked well, and was dressed nicely, and asked her what she was, she would say, "I am a Foundry Boy." (Laughter.) He concluded by expressing his best wishes for the success of Sunday-school work.

The Rev. Dr. RIGG proposed the first resolution, commending Sunday-school labours to the sympathies of pastors and members of the Christian Church. He urged that Sunday-school work in its efficiency was only compatible with the true, earnest evangelical spirit. Without this it becomes a mere machine for repeating the prescriptions of the priest, and for registering formulae. He also drew attention to the fact of the number of benevolent and Christian agencies of which the Sunday-school had been the parent, and of the effect produced on the behaviour of children, as compared with that which was witnessed twenty or thirty years ago.

The Rev. J. P. CROWN, of Bradford, came forward, amid loud and long-continued cheering, to second the proposition, and delivered an eloquent speech, full of good advice to teachers and interspersed with characteristic anecdotes and illustrations, which greatly pleased the assembly.

The Rev. W. ESSERY moved—

That this meeting, firmly believing the inspired declaration that the "effectual fervent prayer of a righteous man availeth much," recalls with devout satisfaction the cordial response elicited by the appeal of the committee for solemn and united supplications throughout the world, on behalf of Sunday-schools; and, while taking encouragement from the various and cheering evidences already afforded of the value of the services thus held on the 20th and 21st of October last, would urge all its fellow workers and friends to a more constant, earnest, and trustful resort to this Divinely-appointed channel of blessing.

Referring to the event of last year, alluded to in the resolution, Mr. Essery said that to that special invitation the response was very general throughout the world. The invitation had been joined in by London, Glasgow, Bristol, Paris, Amsterdam, Vienna, New York, Melbourne, Ballarat, and, in fact, it had gone round the world. The Sunday-school teachers everywhere said it was a time of refreshing to their hearts. But that work must be again taken up and must be continued; and that resolution was intended to have recourse to some practical upshot. Then let them remember what answers had already come to Sunday-school teachers as the result of intercessory prayer. In London 2,000 scholars had been added last year, and 7,000 in the country. It would be interesting to trace how many of this army of 9,000, being three times crowded into that hall that evening, had been brought into their confession of the Gospel of Christ.

The Rev. Dr. LANDELS, in seconding the resolution, supported it in an eloquent and effective address, in the course of which he dwelt on the importance of the work of the Sunday-school teacher, and the noble service which they rendered. They exhibited endurance, pluck, and perseverance, and stood among the foremost workers and benefactors of the race. Adverting to recent educational movements, he said that the Sunday-school Union did not believe that the labours of the Sunday-school teachers would be less necessary since the Government and Parliament had passed the Education Bill. Christian men could not be content that such instruction as the day-school supplied should be all that the young received. (Applause.) It was not their belief that the secular instruction which would merely be supplied in some schools, and the meagre religious instruction supplied in others, was all that the young required. It was time that they should understand that intellect and virtue were not always in combination. Educational experiments were no new thing in the history of the world; and what mental culture had accomplished in the past was all that might be expected of it again. The Bible must be taught to the young—(cheers)—the whole Bible, not a mutilated Bible, not fragments of it—(renewed cheers)—fragments which might teach something or nothing just according to the desire of him who taught. And now came the question, who were to be the teachers? He confessed that he saw no way in which the work was to be done except through the agencies which the Christian Church supplied—(loud and repeated cheering)—and foremost among the agencies for that purpose he placed the noble band of their Sabbath-school teachers. He did not utter one disparaging reflection on their school boards, nor did he desire to start any vexed question. If they waited until the school boards, as now constituted, should undertake efficiently the religious instruction of the young, they should have to wait until after the crack of doom. (Prolonged cheers.) Before these boards could teach religion, they must make up their minds as to what religion really was. And such was their diversity of opinion on that matter, that he should pity the poor child who was left to learn from them the truth about God and heaven. (Hear, hear.) If Christian work was to be done on earth, it must be done by a man who had sworn allegiance, and was still loyal-hearted, and to the end would remain loyal-hearted to Him who died for him. (Great applause.)

Mr. GROSER, the secretary, said that in consequence of the speech of Mr. Stansfeld in the House of Commons on Monday night in reference to the local taxation affecting Sunday-schools, it was necessary to bring forward a petition. He read the

petition, which was to the effect that the Sunday-school Union, which represented 23,197 teachers, and 810,747 scholars, had heard with considerable regret of the introduction of a bill which, among other things, proposed to repeal the Sunday and Ragged School Rating Act of 1869. This repeal would render these schools liable to taxation, and would necessitate the closing of Sunday-schools in many cases, and would prove a national and widespread calamity. It was therefore proposed that Parliament should not adopt that part of the bill. The adoption of the petition having been seconded, the CHAIRMAN said that the Union did not wish the ratepayers to pay anything for them as Sunday-school teachers; and they therefore did not think that the teachers should be asked to pay anything to the ratepayers.

The petition was accordingly adopted; and the Chairman was authorised to sign it on behalf of the meeting.

The SECRETARY then read another petition against the opening of Bethnal-green Museum during a portion of the Lord's Day. The motion for the adoption of the petition was unanimously agreed to.

On the motion of Colonel GRIFFIN, seconded by the Rev. JAMES FLEMING, a cordial vote of thanks was given to the Chairman.

After singing a hymn by the vast audience, the benediction was pronounced by the Rev. Mr. Chown.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

The thirtieth annual meeting of this society, in Freemasons' Hall, on Monday evening, was more numerous attended than any gathering of the society we have attended of late years. The large hall was well filled, and though the meeting was a long one its interest was well sustained until its close. In the unavoidable absence of Lord Alfred Churchill, the chair was occupied by the treasurer, Mr. W. G. Habershon, who was supported by the Rev. Josiah Miller, M.A., the newly appointed secretary, Rev. G. Perks, M.A., Rev. Dr. Culross, Rev. R. D. Wilson, Rev. D. A. Herschell, Rev. W. Haslam, Rev. Wm. Rosenberg (Adrianople), Rev. Theodore Meyer, Mr. H. Liebshtein, &c.

The report of the new secretary was of a most encouraging character. The treasurer's account gave the income of the society, including last year's balance, as £8,502. The disbursements amounted to £7,741, and there was a balance in hand of £760.

The CHAIRMAN said that the *Jewish Herald*, month by month, set before their friends more than he could hope to say in the few moments he would permit himself to occupy. It said to them, in short, all that could be said. Adverting for a moment to the fact that there was only £580 subscribed beyond that which came from auxiliaries, he earnestly desired to lay the claims of the society upon the conscience of every one present. The report to which they had listened ought to stir them all up to do what could be done. They ought to have more men engaged in the work; that was the conviction he hoped which was borne in upon every mind as they listened to the amount of work done by the society's small band of labourers. If Christians in connection with their society, and every other kindred society, felt a deeper sense of responsibility missionaries would be sent into every field of usefulness where a witness might be borne for Christ. So far as they were concerned, as members of their society, their object was clearly defined before them; they desired to win individual Jews for Christ. Every Jew really won was an incalculable gain. He believed when they took into consideration the comparatively meagre money power they had at their command, they might fairly take encouragement; but they certainly ought not to be satisfied until their money power became much larger; and the result of their present meeting he trusted would appear in their stirring up their friends to be more anxious and vigorous in the work which it lay upon their consciences to perform.

The Rev. W. HASLAM, in moving the adoption of the report, remarked that the May Meetings were really marvellous, notwithstanding all that Romanism, Ritualism, and Infidelity could say to the contrary; but pleased as he was with the meeting of that evening, he could not forbear saying that the society was not so well supported as it deserved to be. He gave an interesting instance of the conversion of a conscientious Jew, and proceeded to answer the objection that was so readily on the lips of hundreds, that it was so hard to convert a Jew. It was really not harder to convert a Jew than a Mahomedan or any one else. The converting power was not theirs; and He, whose alone it was had promised to exercise it in answer to believing prayer, and as the reward of faithful work. The blessing which had attended their efforts was so large, that they ought to seek at once to do twice the amount of work, and they should not rest satisfied until their present income was at least doubled. This remark elicited a cheer.

The Rev. G. T. PERKS in seconding the resolution said the report had been so copious and encouraging that they could not but thank God and take courage. The society might really be congratulated on its noble band of labourers. He had attentively watched their efforts for five-and-twenty years, and had watched their progress with increasing interest. Alluding to an anonymous letter which had been handed to the chairman, contemptuously asking, "What was a Jew's conversion worth?" Mr. Perks said they could have no sympathy with such corre-

spondents. When he thought of the past and the future of the Jew he should be ashamed both of his head and heart if he failed to take an interest in the work of the society. What they aimed at was, in obedience to their Divine Lord, "to preach the Gospel to every creature"; and, until it could be proved that the Jew was not a "creature," they could have no doubt of the rightness of their work. The Saviour's parting command was not only general, but specific. His disciples were to "begin at Jerusalem." St. Paul, too, had said "to the Jew first"; although we had left the Jew last of all. Alluding to what he himself had seen in Rome, and to the interest which the preaching of the Gospel had excited, he said he did not despair of their getting all the funds they needed if they would remember the old Scotch proverb of "mony mickles," and if, with the simple but mighty faith of a George Muller, they asked God for what they needed.

Mr. ROSENBERG (Adrianople) in supporting the resolution (which was adopted at the conclusion of his speech) gave an epitome of his eight years' labour amongst the Jews, and stated the interesting fact that the Jews were really learning their own Old Testament from the lips of Christian teachers, and were so interested in the education of their children, that notwithstanding the opposition of the Rabbis they allowed them to attend the Christian school.

The Rev. R. D. WILSON, in moving the election of the members of the committee, expressed his gratification in seeing Mr. Miller elected secretary, as he knew no man better qualified. He advocated the claims of the society in a speech of considerable power, maintaining that many of our prejudices against "the hereditary martyrs of every land" were the remnants of mediæval ignorance.

The Rev. THEODORE MEYER seconded the resolution, and the meeting was brought to a close by a cordial vote of thanks (moved by the Rev. D. A. Herschell) to the two chairmen of the meeting, Mr. Habershon having been unable to remain throughout the proceedings.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The annual breakfast of this association was held at six o'clock on Monday morning, at the rooms, 165, Aldersgate-street, followed by a meeting in the lecture-theatre, which, notwithstanding the early hour, was well filled, chiefly by young men. After prayer by the Rev. T. H. Tarlton, Mr. SAMUEL MORLEY, M.P., who occupied the chair, entered at some length upon the character and objects of the association. It was estimated, he said, that there were not far short of 200,000 young men engaged in houses of business in London, thus presenting a large field for unobtrusive effort on the part of their Christian associates. He was glad to find that the literary department, including the classes for the study of languages, had been so successful. The extended commercial intercourse of the present day imparted an increased value to the services of young men acquainted with French and German; and he instance the case of a youth who, after spending five years at Harrow, where he had no opportunity of studying those languages, found himself on that account disqualified for a lucrative appointment which was offered to him. So deeply did he (the chairman), feel the importance of those branches of study that he had himself offered two small prizes as a stimulus to the young men engaged in them. But after all, the chief object of the association was to stimulate Christian life. A quiet consistent life exercised as powerful an influence upon observers as formal preaching, and he had known employers in that way brought under the influence of the religion professed by those in their service. After forty years' intimate connection with business life, he could say that the most trustworthy young men were those under the influence of Christian principle. He was happy to find that the rooms of the literary association were attended by about 900 young men, 350 of whom were regular students; and that from 400 to 600 attended the Sunday services, and that during the last four years, 69 new branches had been formed. The chairman was loudly cheered on resuming his seat.

The Rev. W. B. CARPENTER, rector of St. James's, Holloway, was glad to adopt, as the key-thought for the meeting, the prominence given by the chairman to the term "Christian." When they called themselves "Christians," they ought to mean something by it. There was a tendency in these days to dilute Christianity, and to divest it of some of its most essential doctrines. It was very necessary to be definite in faith, and in personal apprehension of the truth.

The Rev. W. MARSHALL, of Cambridge-heath, spoke from personal experience of the benefit of such associations in providing young men with good companions, kindling a thirst for knowledge, and affording a refuge from temptation.

Mr. H. W. HUNTER, instead of delivering a speech, greatly gratified the audience by singing an appropriate song entitled, "Your Mission."

The Rev. T. THAIN DAVIDSON offered some practical remarks, suggested by the circumstances under which they were assembled, upon the advantages of early rising, and of beginning and ending each day with private devotion.

The Rev. W. BROCK, jun., said that, assembled as they were at that early hour, they were certainly not floating with the stream, but were all Nonconformists for once, and proceeded to deliver some telling remarks upon the necessity for a manly individuality in Christian life.

Pastor ESCHENAUER, late of Strasburg, made a brief appeal on behalf of some orphan children under instruction at Montauban, and the Rev. Mr. VAN METER, an American minister at Rome, gave some interesting details as to the circulation of the Scriptures in Italy.

After a vote of thanks to the chairman, proposed by Mr. GEORGE WILLIAMS, the proceedings terminated.

SPECIAL RELIGIOUS SERVICES FOR THE PEOPLE.

On Friday evening last the usual annual gathering of the committee, managers, and stewards connected with these services, took place at the Royal Amphitheatre, High Holborn. After the substantial tea which had been provided was finished, the Earl of Shaftesbury arrived and took the chair, and, a hymn having been sung, the Secretary, Mr. Sawell, made a brief statement, remarking that that was not a public meeting, but a public conference of those engaged in the theatre services. They had just closed their fourteenth course, which consisted of services in ten public edifices, viz., the Town-hall, Shoreditch, the Philharmonic, Victoria, Sadler's Wells, Britannia, and Pavilion Theatres, the Bow and Bromley Institute, the "Oriental" Theatre, Poplar, the Elephant and Castle Theatre, and the Royal Amphitheatre, High Holborn, in which 320 services in all had been held. Since they commenced these efforts the population of London had increased 600,000, and it was fast sucking up the country towns. The Archbishop of Canterbury had said that London would always stand in need of these operations, and the committee were of the same opinion. They had still to do as an exception what the apostles did as a rule—seek to gather in those that were outside the church. They had nothing to attract them but the simple Gospel of Christ; but that was sufficient, as was proved by the large number who had attended these services during the past season, viz., 241,000. But even these efforts were not at all commensurate with the appalling facts of spiritual apathy and active infidelity which exist, and the committee had therefore determined to appeal to the public to enable them to open as many mission-rooms as possible, in the more densely populated parts of the metropolis, which with their usual network of agencies may be as centres from which to act upon the people, and to which to draw the people. For this purpose they were endeavouring to raise 10,000*l.* Upwards of 1,500*l.* had been subscribed already, and 400*l.* of it expended by grants in aid of various mission rooms already existing, and they earnestly appealed to the public for the remainder of the required amount.

Mr. GEORGE WILLIAMS then spoke on the value of the work done, and expressed the gratitude of the committee to all the workers.

The CHAIRMAN then called upon several persons who had attended the services, and derived good therefrom, to relate their experience. Their statements were very interesting, and left no doubt on the minds of those who heard them of the great good which is being accomplished by these services to those who never enter church or chapel.

A vote of thanks to the chairman having been passed, His LORDSHIP, in acknowledging it, dwelt on the necessity for their efforts, and the encouraging results which had been already manifested. A hymn having been sung, the meeting was closed with prayer and the benediction.

CHURCH MISSIONARY SOCIETY. — The annual meeting of the friends and supporters of the Church Missionary Society was held on Tuesday at Exeter Hall, under the presidency of the Earl of Chichester. The secretary read an abstract of the report, from which it appeared that the income for the past year had been higher than in any year since the mission had been in existence, the total receipts having amounted to 156,440*l.* 3*s.* 1*d.*, being 6,000*l.* in excess of those of the previous year. The expenditure had been 167,394*l.* 10*s.* 1*d.*, showing a deficit of 10,954*l.* 6*s.* 11*d.* The local funds raised and expended on the mission are independent of the above account. In connection with the mission there are 154 stations, 204 European clergymen, and 143 native missionaries, fourteen schoolmasters, twelve female teachers, 1,928 native catechists and teachers of all classes, and 21,043 communicants. The number of candidates for missionaries during the year has been fifty. The *Record* says:—"The opening speeches from the noble chairman and the Archbishop of York were followed by one from the venerable Bishop Crowther, than whom none could be more welcome on that platform. Archdeacon Prest ably vindicated the fundamental principles of the society, and interesting missionary information was given in the speeches of Bishop Horden, and the Revs. E. Sargent and J. Ensor, while Sir Fowell Buxton once more pleaded the cause of Africa."

THE GENERAL ELECTION. — The *Observer* says:—"It is stated on good authority that the general election will, barring unforeseen contingencies, be held next spring. Parliament will meet as usual in February for a short session. The estimates will be passed, and the necessary business of the session transacted, and then Parliament will be dissolved, to reassemble as soon after Easter as possible." It has since been stated that this announcement has been made without any authority.

MR. SCHNADHORST'S EVIDENCE BEFORE THE ENDOWED SCHOOLS COMMISSION.

The Select Committee of the House of Commons appointed to consider and report upon the Endowed Schools Act (1869), resumed the hearing of evidence on Friday, the 2nd inst., under the presidency of the Right Hon. W. E. Forster. Other members of the committee present:—Sir J. Pakington, Sir M. H. Beach, Dr. Lyon Playfair, Mr. Gathorne Hardy, Mr. T. Collins, Mr. Welby, Mr. Greville, Mr. A. Johnson, Mr. Trevelyan, Mr. Illingworth, Mr. Leatham, Mr. Talbot, and Mr. Powell.

Mr. Schnadhorst was examined by Mr. Leatham, and in reply to questions, stated that he was the Secretary of the Central Nonconformist Committee, and that he also represented the four Nonconformist Committees of London, Liverpool, Manchester, and Birmingham, having been appointed by special resolution at their last meeting. These committees consisted of members of all denominations, and there were some hundred associated committees in all parts of the country. Attention had been called to the working of the Endowed Schools Commission by numerous correspondents, and at their request the Central Committee undertook to watch the action of the commission. That action had been mainly confined to the constitution of the governing bodies; and in their judgment, these appeared to indicate an extreme tenderness for the susceptibilities of the persons who unjustly, as they thought, had possession of the endowments, to be framed so as to give undue advantage to the Established Church, and as likely to perpetuate the sectarian exclusiveness which it was one of the objects of the Endowed Schools Act to remove. Mr. Leatham at this point asked—

What are the special characteristics of the governing bodies, as proposed in the schemes which have induced you to arrive at those conclusions?—The first was the appointment of clerical *ex-officio* governors which is now removed; the next was the number of co-optative governors appointed; thirdly, the selection of the co-optatives almost exclusively from members of the Established Church; fourthly, the nature of some of the bodies in which the election of governors is vested; and lastly, the limited extent to which the principle of popular representation is recognised.

With regard to the appointment of clerical *ex-officio* governors, you took an early objection to that, did you not?—Yes; as soon as we began to examine the schemes which were issued that was the first point which caught our attention, and to which we took immediate objections; we found that in thirty-six out of the forty schemes which had been issued, clerical *ex-officio* governors appeared. In our judgment that was distinctly contrary to the 17th clause of the Act, and we thought it desirable to take some steps as early as possible to test the matter; I may say that we endeavoured to get the matter brought before the House of Commons, but as it was in July of the year it was found quite impracticable. In place of that, therefore, Mr. Miall asked three questions of the Vice-President of the Committee of Council, and subsequently to that we drew the attention of the Commissioners themselves to the matter; at that time it was under consideration, and shortly afterwards the Education Department, acting upon the advice of the law officers, declared the appointment illegal.

The witness went on to state, in answer to other questions from Mr. Leatham, that several objections were made to schemes from the localities affected by them, and that universal objection would have been made unless the appointments had been discontinued, for it was felt that to appoint vicars on the ground stated by the Commissioners, that it was necessary to secure suitable governors, was in very many cases a considerable reflection upon the character and position and education of Nonconformists in those places where schemes had been issued. They had no objection to the appointment of clergymen if they were fairly elected, and possibly, said the witness, "there was not a single case where a clergyman who, in other respects, was entitled to the position, would not have been elected by the ratepayers." The witness was then asked as to the co-optative governors:—

We come now, I think, to the second point which you named, viz., the question of co-optative governors. You complain of the proportion of those to the remainder of the governing bodies, do you not?—We do. One of the commissioners has said that it was the desire of the commissioners that the proportion of *ex-officio* representatives and co-optative governors in each scheme should be about equal. But we find, according to the published official return which has been given in to the committee, that in twenty-eight schemes the co-optatives are permanently a majority of the whole, and that in eighty-five they permanently exceed one-third of the proportion named.

You complain also, do you not, that the co-optatives are selected almost exclusively from members of the Established Church?—Yes; we have been led to make extensive inquiries in that direction. The appointment of the clerical *ex-officio* governors, no doubt, in the first instance, excited our suspicion, and then facts which came to our minds with respect to particular schemes, confirmed that suspicion. We therefore determined, as far as possible, to obtain returns of the political and religious opinions of every co-optative governor named in the schemes of the commissioners.

The witness added that, after omitting three classes, they dealt with 100 schemes concerning which it was possible to obtain information, and that they obtained such information with regard to eighty-five. In reply to Sir John Pakington, he stated that the whole number of co-optative governors in these schemes was 441, and of these 128 Liberals were appointed, and 313 Tories; and in further reply to Mr. Leatham, that there were only forty-three Non-

conformists, including three Roman Catholics, in the whole number. He added, further, that in over fifty schemes there were no Nonconformists whatever appointed amongst the co-optatives—enumerating several large towns, as shown in an article in our last number, as illustrations. We quoted in that article a report of Mr. Schnadhorst's evidence on this point, but, as it was defective, we prefer now to give the precise questions and answers:—

Have you any reason to suppose that if you could complete your statistics by particulars of the co-optatives to be appointed by the existing governors, the proportions which you have named would be changed?—I think they would be changed, but very much for the worse.

What leads you to suppose so?—Because in nearly every instance there is no doubt that the existing governors are members of the Established Church, and also members mainly of the Conservative party; and governors selected from them, or by them, would in all probability be of the same complexion.

To what class do you refer by the term "existing governors"?—The trustees at present in possession, those who are the present trustees of the endowments.

Before any scheme comes into operation?—Yes.

Has the withdrawal of the clerical *ex-officio* governors had the effect of limiting the number of clergymen appointed under the schemes?—So far as I can ascertain, not at all; there appear to me to be, in the eighty-five schemes to which I have referred, eighty-one clergymen appointed as co-optative governors, and I imagine that additions will be made to those among the representative governors, wherever they have not been previously appointed in the schemes.

How many Dissenting ministers do you find have been appointed by the Commissioners?—Five; two English and three Welsh.

And this is so although in many of the localities dealt with Dissenters are a majority of the population?—Yes, there is no doubt whatever about that.

That is especially the case in Wales, is it not?—It is especially the case in Wales.

In further reply to Mr. Leatham, Mr. Schnadhorst stated that he thought they had evidence that the selection of co-optative governors did not fairly represent the opinions of the localities, giving Walsall and Ruabon as instances, and that a representative governor should be one who would represent the popular element in the scheme—referring to the Report of the Schools Inquiry Commission as an illustration, where it is stated that "nothing can do so much for education as the earnest co-operation of the people":—

Do you consider that the appointments in the schemes carry out those principles?—I do not; it appears to me that in very many instances every possible organisation, or every possible existing organised body, has been used in order to vest the appointment of representative governors in it, rather than let them be appointed strictly by the people. Many governors are elected by members of Parliament for the county, by bishops, by the vicar and churchwardens, by deans and chapters, by boards of guardians, by local boards, and even by burial boards; and it appears to me that, in many instances, these so-called representative bodies are not in any sense likely to represent the popular will, and in many cases are not likely to select persons suitable for the position of governors.

The witness stated that he thought the principle of popular election should be recognised to the extent of a clear majority of the entire governing body, and that he did not share the apprehension that had been expressed before the committee that the selection by popular constituencies would be unfavourable to the election of persons possessing suitable qualifications. It was his very strong conviction from the knowledge he had of gentlemen who had been elected representative governors that they were equal, if not superior, to those who had been appointed co-optative governors, giving Walsall and Wolverhampton as instances, and Sherborne, Wells, and Grays Thurrock, in Essex, as cases in which nearly all the objections he had raised were embodied. The last questions and answer under Mr. Leatham's examination were as follows:—

Your evidence has extended over a rather wide area; can you sum up briefly what is the claim which you make on behalf of Nonconformists?—I might use one word, and say that all we require is fair play. We simply want to have the same opportunity that members of other denominations have for taking part in the government of these endowments. The law recognises their undenominational character, and we think that in no degree should that be fettered by any provisions of particular schemes, or by the action of the commissioners themselves.

The Chairman (Mr. W. E. Forster) then examined Mr. Schnadhorst; first upon the time when his committee first conveyed any objection to the Endowed Schools Commissioners. In reply, he said it was about July or August, 1870, or later, but their first appeal was not through them, but through Mr. Miall in the House of Commons, when Mr. Miall asked three questions of Mr. Forster, and that in reply Mr. Forster had stated that there had been no notice of opposition to the schemes alluded to in the last question; nor in the first instance had any attention been directed to the subject from the localities. The following questions and answers were given on this point:—

Have you made any statement of your objections to the Endowed Schools Commissioners, as to their choice of governors?—We had an interview with the Endowed Schools Commissioners last year upon the general subject, that is to say, the action of the commissioners as affecting the rights of Nonconformists; an interview which lasted some time, and at which representatives from various localities were present.

Did they not state to you that they had thought it desirable for the good working of the endowments in future, that there should not be a very abrupt transition or change from the old system to the new one?—

I do not recollect whether that statement was made at the time; it probably was, but I am perfectly aware that that was one of the reasons given by the commissioners for their general action.

Are you aware that they consider that the working of the schemes would be best secured by keeping in a considerable proportion of the present trustees, and adding to them elected members?—Yes.

But you and your friends do not attach much importance to that argument?—We can quite understand the desirability in the first instance of some of the existing trustees being continued upon the new governing bodies, and we should feel less cause of complaint in the extent to which that is done, if the principle of popular representation were more extensively recognised.

Mr. Forster next examined the witness on the Sherborne scheme, and next on the means that had been taken to procure information as to the political opinions of governors. Mr. Forster then asked whether he was not aware that objection had been taken to schemes by members of the Church of England, to which the witness answered that he was aware of that fact, also of the fact that a strong objection had been made to the appointment of Nonconformist governors on Church of England schools. Mr. Forster next called the witness's attention to a circular that had lately been issued by his committee with regard to the Endowed Schools Act, referring to a paragraph in which the following language was used,—"The administration of the Act by the present Commission indicates so strong a bias in favour of the Established Church, that unless Nonconformists are exceedingly watchful the ecclesiastical exclusiveness which the Act is intended to remove may be perpetuated for several generations to come." Then followed:—

Taking into account the ground upon which the commissioners justify their action with regard to the appointment of co-optative governors, and also taking into account the attacks which have been made upon them by committees of members of the Church of England, and especially illustrating it by this case, which is one amongst others, are you still of opinion that the commissioners have so administered the Act as to indicate a strong bias in favour of the Established Church?—Yes, I can quite appreciate, or at least, I try to appreciate the difficulties which the commissioners have to encounter in various directions, and I may say that personally (and I know that I speak for a very great number of Nonconformists) it is a matter of regret to us that we are brought at all into collision with them. We believe that they are doing a great educational work for the country, but still we do feel, looking at the facts which have come within our knowledge, that consciously or unconsciously (unconsciously, I believe) a bias has been displayed in the composition of these governing bodies; and that while the Endowed Schools Act was intended to place Nonconformists in a different relation to endowments from which they had been previously excluded, the operation of many schemes will be, to a very large extent, to maintain that exclusion for some time to come.

I think I have had the pleasure of seeing you present here during a good deal of the examination of witnesses?—I have been here most of the time.

And you have heard the commissioners examined?—I have.

And you still remain of opinion that the commissioners have indicated by their administration a strong bias in favour of the Established Church?—I regret to entertain that conviction, but I cannot escape from it.

Sir John Pakington having recalled some of the points of the evidence given by Mr. Schnadhorst, asked him when the "unjust monopoly," of which the Established Church was accused had commenced, and whom he accused of such a severe imputation? The witness was "scarcely prepared to mention any specific date," but said—

I would explain the term to some extent in this sense, and, as it might be illustrated by some example, as, for instance, where an endowment exists in the midst of a large population, and that population consists of members of various religious denominations, and there is nothing in the trust-deed to prevent Nonconformists from being selected to share in the government, and yet from year to year the exclusive character of the governing body has been perpetuated, and large numbers of citizens, in other respects well qualified for the position, have not been placed on the board.

In reply to further pressing upon this point, he said that he thought it a great stigma upon half the population of a great town that they should be considered unworthy to take their position as shown in its most important educational endowments, and although that might be a "theoretical" objection, it still involved an injustice. After a slight further examination on the Birmingham scheme, Sir John Pakington proceeded to question the witness concerning the co-optative governors. He asked him whether with regard to the fifty schemes on which there were no Nonconformists, there might not be Nonconformists on every one of them?—To which Mr. Schnadhorst replied, that he hoped there would; but that his point was "not that there are no Nonconformists likely to be on the board, but that under the appointments made by the Commissioners in the schemes themselves there were no Nonconformists." "Because none could be appointed; is that so?" asked Sir John. "Certainly not," replied the witness. Next he was asked as to the character of the elected governors, and why he meant that they were equal or superior?—To which he replied, that his opinion was based upon general knowledge; while in respect to one scheme, he said—

I am quite satisfied that anyone who was acquainted with the locality, would bear me out in the statement that while the co-optative governors are gentlemen who have very little other claim to a position upon the board than the fact that they belonged to the old

governing body, those who have been elected as representative governors are men who take the most active interest in the affairs of the town, and who are, both as regards education and general capacity, eminently fitted for the position to which they had been elected.

In answer to a question whether it was not desirable that a governing body should be in harmony with the religious complexion of the school, the witness said he was not giving evidence as to schools with a religious complexion, but with respect to purely undenominational schools. He was questioned as to the difference between such schools, in the course of which the following evidence was given:—

In the event of there being an important school in connection with your denomination, should you feel quite satisfied, and should you think it quite right, if the governing body of that school consisted altogether of Churchmen?—I should not do so; but I do not recognise the analogy between the position of the Congregational body and the position of the Church of England. Many of the schools, which I imagine that the right honourable gentleman has in mind, are connected with the Church of England as the National Church, and Nonconformists to whatever body they belong have certain rights to those schools, although they are outside the National Church with regard to their religious opinions. I do not think that the analogy between the position of a Congregational endowment, and the position of that which belongs to the National Church, sustained by the law and recognised as such, is complete.

You do not think that there would be any practical hardship or injustice if on the governing body of a school, which has been long practically connected with the Church of England, but to which Nonconformists are admitted, Nonconformists were in majority?—I think that so long as the law recognises that the children of all denominations shall have access to that school for the purpose of secular education, it is not an unjust thing that the governing body should be elected popularly, and that in some cases Nonconformists should have a share in the government. Of course wherever that is the case, the schemes which are issued for that school carefully preserve the rights of members of the Church of England, and also secure the teaching of Church doctrines, and if necessary the use of Church formularies.

After some comparatively unimportant questions, Sir John Pakington closed his examination by the following question:—

You stated, I think, in answer to a question from the right honourable Chairman, that the Endowed Schools Act was passed for the purpose of changing the position of Nonconformists in this country; do you think that you are quite borne out in saying that that was the main object of the passing the Endowed Schools Act?—I do not think I used that exact phraseology; but what I mean is this, that one of the objects, as it appears to me, contemplated by the Endowed Schools Act, was to remove whatever unjust restrictions might have existed with regard to these endowments, and that where endowments were of a really national character, that national character should be recognised by allowing fair play to all members of the community, no matter what their religious opinion might be.

Mr. Collins put some questions to the witness as to the 19th Clause of the Endowed Schools Act, which provides that schools which are required by the express terms of founders, &c., to be denominational schools, should continue to be denominational, who replied that, in his judgment, the clause should be omitted altogether. Pressed again upon the point as to the distinction between Church of England and other denominational schools, he said he imagined that "if endowments are left to the Church of England, whoever leaves them leaves them subject to the relationship which that Church bears to the State, and to the disposition that it may make of them."

Mr. Hardy examined the witness as to whether he thought that schools where scholars were trained in the religion of a particular Church were given to that Church, as regards the Established Church; he said, "So long as the Church remains connected with the State." In the course of further examination, he was asked whether there was any object as to what class of Nonconformists should come in, and replied that they made no claim at all on behalf of Nonconformists as such. Being asked how the Commissioners were to fulfil the requirements made of them without making special inquiry into the political and religious tenets of everybody that was appointed, he replied—

I may say that, in the first instance, it must be remembered that we object to the large number of co-optative governors which have been appointed; and in all probability had there been a fair opportunity offered for Nonconformists securing election on these bodies, by means of popular representation, we should not have troubled to make inquiry into the religious or political opinions of any of the co-optative governors who were appointed. Our point is simply this, that the large proportion of co-optative governors selected from the Established Church, and the limited extent to which the representative principle is recognised, prevent that fair opportunity from being given to members of other religious denominations.

Further, he said that it required no special or partial inquiry in a very large number of localities, and that inquiry should have been made to a certain extent. Some questions upon the Birmingham school followed, in answer to one of which Mr. Schnadhorst stated that, in his judgment no religious instruction should be given by the masters, and that he would carry out this principle in elementary schools.

In the case where religion has absolutely failed to stop people from committing crime, you would call it in and try to get those people back by means of reformation, but, in order to prevent them from falling into crime, the State should use no effort whatever of a reli-

gious character; is that your view?—In my judgment, the State has not the capacity to prevent crime, nor is it the right instrument to use for the purpose of preventing crime; it is the most inefficient agency which can be used for that purpose.

Sir Michael Hicks Beach then proceeded to ask the witness several questions, but he touched on no new point, and the committee then adjourned.

Mr. Schnadhorst completed his evidence last Tuesday, but we have no space at present to analyse it. On Friday the examination of Mr. Joseph Craven, of Cheriton, near Bradford, a member of the governing body of Thornton Grammar School, was proceeded with. Mr. Waddington, one of the governing body of Mirfield School, North Yorkshire; Mr. Jones, Principal of the Congregational College at Bala, North Wales; and the Rev. J. Jenkyn Brown, of Birmingham, were also called as witnesses. We believe the inquiry will close on Friday next.

Epitome of News.

On Thursday the Queen held a drawing-room at St. James's Palace. The presentations numbered about three hundred and fifty. The park roads leading to the palace were crowded with people.

On Friday the Queen, with the Princesses Christian and Beatrice, visited the International Exhibition at South Kensington, and spent some little time in the school of cookery, and heard a lecture by Mr. Buckmaster on the making of omelettes. Her Majesty returned to Windsor by special Great Western train in the evening.

Dr. Woodford, vicar of Leeds, preached before the Queen in the private chapel, Windsor Castle, on Sunday. The Princess of Wales is now the guest of the Queen.

Her Majesty, with the Princess Beatrice, is to leave Windsor Castle for Balmoral to-morrow evening. It is expected that the Court will stay in Scotland till the 27th of June.

On Friday the King of the Belgians left London for Liverpool. His Majesty paid a visit to the principal public institutions on Saturday, and afterwards inspected the great dock and railway works at Birkenhead, and returned to London in the evening. The king resides at Buckingham Palace. On Saturday evening, His Majesty and the Queen of the Belgians dined with Viscount and Viscountess Sydney. The Austro-Hungarian Ambassador and Countess Beust received their Majesties in the evening at their residence in Belgrave-square.

Miss Waterlow, the eldest daughter of the Lord Mayor, was on Thursday married to Mr. Frederick Homan at the church of St. Botolph, Bishopsgate, the officiating clergymen being the Rev. William Rogers, chaplain to the Lord Mayor, and rector of the parish, and the Rev. J. H. Smith, one of the curates. After the wedding the Lord Mayor and Lady Mayoress entertained the bridal party and about 100 other guests in the Egyptian Hall of the Mansion House.

The marriage of Mr. C. S. Roundell, nephew of the Lord Chancellor, to Ellen, daughter of Mr. William Tollemache, of Parford Hall, near Nantwich, was solemnised on Saturday at the parish church at Acton, Cheshire. Professor Jowett officiated.

The Court of Common Council has declined, by a large majority, to sanction any present extension of the tramway system in the City.

The Select Committee appointed by the House of Commons to consider the provisions of the bill promoted by the Metropolitan Board of Works have agreed to the preamble declaring it desirable that the new road should run through Northumberland House.

The Education Department having considered the protest of Mr. Jull, a member of the Staplehurst School Board, against the use of a design of the church tower on the school board seal, and having had before them the explanation of the chairman, have informed the board that in the opinion of their lordships the question in dispute is one for decision by a majority of the board, and does not call for the interference of the Committee of Council on Education.

The Court of Queen's Bench has made absolute the mandamus requiring the Birmingham Town Council to honour the precept of the school board by collecting the school rates.

At the monthly meeting of the Barrow School Board it was decided to have religious teaching in board schools, the Nonconformist representatives agreeing to this on condition that the 25th Clause should not be adopted by the board. On this question there was a motion in favour of and one against the adoption of the clause, but it was agreed by a majority not to adopt the clause.

A meeting at Birmingham last week adopted a resolution protesting against the proposed repeal of the exemptions of schools and charities from poor-rates.

Several hundred agricultural labourers are now "locked out" in Essex and Suffolk. A great meeting was held at Sudbury on Thursday, at which Mr. Arch spoke.

The Northamptonshire farmers have combined to resist the demand of the labourers' union, and refuse to employ men belonging to it. At Haddenham 200 men have been locked out, the farmers declining to employ them unless they leave the union.

Readers of Mr. H. M. Stanley's book, "How I found Livingstone," will be interested to learn that

the little boy Kalulu has just been placed by Mr. Stanley in an English school.

The burial boards of the parishes of Islington and St. Pancras have unanimously resolved to put a stop to funerals on Sundays in the cemeteries under their jurisdiction.

On Saturday afternoon a convict named John Brite escaped from the New Model Convict Prison, Caledonian-road, and is still at large. On the escape of a prisoner the governor forfeits 50*l*.

Mr. Ayrton has informed the London Trades Council that it is no longer in his power to permit or prohibit their intended demonstration in Hyde Park on Whitsun Monday. He refers them to the Duke of Cambridge, as ranger of the park. It has been decided to apply to his royal highness, and also to communicate with Colonel Henderson. Over a hundred trade societies up to Saturday night had signified their intention of taking part in the demonstration.

A bill is in preparation to increase the funds at the command of the Public Works Loan Commissioners, who have been obliged of late to postpone a response to several applications, addressed to them by school boards.

Admiral Schomberg has opened at Liverpool his inquiry on behalf of the Board of Trade as to the quantity of stores and coals on board the Atlantic. The evidence taken on Saturday went to show that there was an ample store of coals.

Mr. Nathan Lees, who formerly carried on an extensive business as a cotton manufacturer at Dukinfield, died on Wednesday. He is reported to have left two and a-half millions of money, besides great landed property. He was never married, and was seventy-five years of age.

In consequence of a persistent drain of gold and a fall in the exchanges, the Bank of England raised its rate of discount on Wednesday from 4 per cent. to 4½ per cent., and on Saturday to 5 per cent.

A Mr. Grellier, of Brixton-rise, has been defrauded of 72*l*. by the alteration from 8*l*. to 80*l*. of a cheque which he had given to some unknown woman on the pretence that she wished to send 8*l*. that night to a poor family she had been collecting the money for.

Mr. John Arrowsmith, the well-known geographer, died at his residence in London last week.

Another hearing of the Bank forgeries case took place on Saturday. Austin Bidwell, the supposed principal, has sailed from Havana in charge of the English detectives, and it is rumoured that he will turn Queen's evidence.

Mr. Edwin James, according to a statement in two or three of the morning papers, intends to begin practice as an attorney.

A field of hay has been cut near Bristol.

The trial of the claimant is still proceeding in the Court of Queen's Bench. The reading of the evidence at the former trial continues, and is expected to last all this week.

The Wesleyan body has just had a handsome windfall. A former member of that communion, Mr. Joseph Farnley, of Southport, has left by will 20,000*l*. to the General Chapel Fund, and several smaller sums to other Wesleyan institutions. The Bible Society also gets 2,000*l*., and the Lifeboat Institution 500*l*.

Miss Harrison, of Weston Hall, Sheffield, who died a few days ago, and whose life has been devoted to works of benevolence, has bequeathed the large sum of 63,500*l*. to various religious and charitable institutions, 10,000*l*. of the sum falling to the lot of the Church Missionary Society, and 6,000*l*. to the Religious Tract Society. During her lifetime she built many churches, and is stated to have contributed between 3,000*l*. and 4,000*l*. a-year to the funds of charitable institutions.

The Board of Trade returns for the past month show the declared value of our exportations to have been 21,343,000*l*., an increase of 300,000*l*. on the corresponding month of last year. The advance is wholly due to the rise in prices. Coal shows a decrease in quantity of 4½ per cent., while the value has increased 67½ per cent. Iron has fallen off 11 per cent in quantity, but has risen 17 per cent. in value. The value of exports during the month was 31,246,000*l*., against 28,662,000*l*. in April, 1872.

The papers announce the death of the Earl of Zetland and of Mr. Deutsch, of the British Museum, the eminent Oriental scholar.

The Rev. Stanley Leathes, M.A., was yesterday elected Bampton Lecturer, at the Oxford University, for the year 1874.

Upon the occasion of the visit of His Majesty the Shah of Persia to this country, Her Majesty the Queen will, it is understood, hold a grand review of the troops, in Windsor Great Park, in honour of the illustrious visitor.

At Dublin yesterday the action brought against Cardinal Cullen by Mr. O'Keefe was resumed, Mr. Purcell continuing his address for the plaintiff, and recounting those acts of petty persecution which are peculiar to religious fraternities.

Their Excellencies the Lord Lieutenant of Ireland and Countess Spencer were received with cordial honours, yesterday, by the mayor and municipal body of Limerick. The occasion of the viceregal visit was the opening of the new docks, from which is expected a great rise in the commercial prosperity of the port, already much benefited by a recent Parliamentary remission of taxes imposed in time long gone by. The matters in connection with yesterday's event were all touched upon in the addresses and replies proper to the occasion. Their Excellencies were hospitably received and entertained by Mr. James Spaight, President of the Limerick Chamber of Commerce.

FOREIGN MISCELLANY.

The Victorian Government has declined Lord Kimberley's proposal relative to the mail service.

A congress of Swiss Liberal Catholics will be held (the *Swiss Times* says) in Geneva during the month of May.

Père Hyacinthe performed the first Old Catholic marriage in Geneva on Thursday last. The ceremony took place in the old hall of the City Library.

It is stated by the Bombay papers that Admiral Cumming had been ordered to Zanzibar, with all available naval force, to wait instructions.

A cable telegram announces the death of Chief Justice Chase. Mr. Chase was sixty-five years of age, having been born in 1808. He was made Chief Justice of the United States in 1864.

Yesterday the Pope was so unwell as to be unable to receive the deputations which had come to congratulate him on his eighty-first birthday, or even the College of Cardinals.

A Berlin telegram says that there is no foundation for the report that an attempt had been made upon the life of the Emperor of Germany. His Majesty returned to Berlin on Sunday in good health.

The Prince of Wales and Prince Arthur arrived at Pesth on Sunday night, and were received by a very large crowd of spectators. Yesterday the princes witnessed a regatta on the Danube. It is expected that the Crown Prince of Germany will pay a visit to Pesth.

With regard to the Carlists, the reports received continue to give very different accounts. In Catalonia numbers of the insurgents are stated to be availing themselves of the offer of an amnesty. A Carlist conspiracy has been discovered at Madrid.

THE FRENCH ELECTIONS.—In the French elections of Sunday, four out of the five Radical candidates were returned, viz., M. Ranc, M. Guyot, M. Lesguillon, and M. Périn, and a Bonapartist, M. Boffinton. M. Boffinton's election is, it is announced, to be opposed on the ground of bribery.

THE SPANISH ELECTION.—Returns have been made up at Madrid of 336 members of the Constituent Cortes, of whom 308 are elected as partisans of a Federal Republic, and one only of a Unitarian or Central Republic. The Radicals, who formed the majority in the late Assembly, will be represented in the new Chamber by only 15 votes.

THE ASHANTEE WAR was the subject of some questioning in the House of Commons on Friday. The Under Secretary's answer was to the effect that the king's object is to annex the territory of Elmina, which had been ceded to us by the Dutch. The number of the Ashantee forces is estimated at between 30,000 and 40,000. The most energetic steps will be taken to repel the invasion.

FRANCE AND SIR BARTLE FRERE'S MISSION.—A telegram from Paris to the *Times* says it appears that there has been lately a further exchange of diplomatic communications between the Governments of France and England relating to the failure of Sir Bartle Frere's mission. The Sultan of Zanzibar, whose independence had been guaranteed by the two Governments, declared that he considered the mission of Sir Bartle Frere as an invasion of that independence, and that he should appeal to France for protection against England. Upon being informed of this declaration, the English Government requested information from the French Government, which replied that it had not authorised or allowed any one to authorise the Sultan of Zanzibar to rely upon French protection; that further and formal instructions had been given to the French agents at Zanzibar, and that particularly in respect of the question of the treaty the French Government had determined to accord with the Government of England. These categorical explanations appear to have removed all doubts on the part of the English Government as to the attitude of France in the Zanzibar question. A later telegram from Paris says, the French Government has given formal instructions to the French Consul at Zanzibar to support the measures proposed by Sir Bartle Frere to the Sultan of that country for the suppression of slavery.

THE AMERICAN ARCTIC EXPEDITION.—Some interesting news regarding the American Arctic expedition is telegraphed by the New York correspondent of the *Daily News*:—"A steamer has arrived at Robert's Bay, Newfoundland, bringing twelve men, two women, and five children belonging to Captain Hall's Arctic exploring ship *Polaris*, which left New York in June, 1871. They were picked up in an open boat forty miles from the Labrador coast, in latitude 53.30. The *Polaris* went through Smith's Sound in the summer of 1871 to latitude 82.16. Captain Hall made a sledge journey to the supposed open Polar Sea of Dr. Kane, and found it to be a strait fifteen miles wide, but apparently open water beyond. Captain Hall died in November, 1871, it is said of apoplexy. In August, 1872, the ship being beset and under heavy pressure, in latitude 77.38, commenced landing provisions, when the ice broke up, and those at work on it were carried away. They drifted southward on the ice for 196 days. The ice, originally five miles in circumference, was gradually reduced to a few rods. They then took to the only remaining boat. The *Polaris* had not been seen since the separation. She had thirteen of her crew left, under Captain Boddington, and plenty of provisions, but no boats. It is suspected (the despatch added) that the rescued party are deserters, and doubts are expressed respecting the manner of Captain Hall's death."

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EDITED BY EDWARD MIALI, M.P.

Published every Wednesday Afternoon. Price Fivepence.

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1872 there has been a large increase of Annual Subscribers as
well as in the general circulation.

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TO CORRESPONDENTS.

Correction.—In the account of the laying of the
memorial stone of the new Congregational church for
Milton-next-Gravesend in our last issue, for "a parish
without a church of our order containing 1,300 inhabi-
tants," read 13,000.

With a view to furnish a full and complete
report of the Disestablishment debate of next
Friday evening, AN EIGHT-PAGE SUPPLEMENT
will be given with the next number of the
Nonconformist, May 21st.

To prevent disappointment it is requested
that extra orders for this number may be sent
early.

The Nonconformist.

WEDNESDAY, MAY 14, 1873.

SUMMARY.

PARLIAMENT has had—perhaps we should
say has entered upon—a busy week. Last
Wednesday the entire sitting of the Commons
was devoted to the Permissive Prohibitory
Liquor Bill, the second reading of which was
rejected by the very decisive majority of 321 to
81. This strong muster of opponents is said to
have been due to the great pressure brought to
bear by the licensed victuallers upon members
nervous about the coming general election.
Rambling discussions on subjects of subordi-
nate interest were characteristic of Thursday
and Friday's sittings, but considerable progress
was made with the Estimates. On Monday
Mr. Stansfeld moved for a select committee on
the boundaries of parishes, unions, and coun-
ties—an inquiry indispensable to any changes
in the incidence of local taxation. The views
of the Government are in brief—that the number
of parishes should be reduced; that detached
portions of parishes should be merged; and
that boundaries should be assimilated for the
purposes of local taxation as circumstances may
dictate. Reform of local government, the
functions of local authorities, and the feasibility
of county boards, are questions which will
follow. Several of the Opposition members
were wroth with the smallness of the Govern-
ment proposals, and the "shelving this great
question" in a select committee, but Mr. Stans-
feld's motion was agreed to.

There was a debate in the Commons last
night which assumed the dimensions of a party
conflict. Mr. Crawford, one of the Liberal
members for London, moved for an address
praying the Queen to withhold her assent from
the scheme of the Endowed Schools Commis-
sioners for the management of Emanuel
Hospital, Westminster, now under the control
of the City Corporation. The contest eventually
took the shape of a question of confidence in
the Endowed School Commissioners, whose
various "schemes," many of them highly bene-
ficial in their scope, are exciting the most
lively denunciations of Church and Tory oppo-
nents, to the old tune of "confiscation" and
"spoliation." Mr. Gladstone's defence of the
policy of the Commission was powerful and con-
clusive, and the motion was defeated by a
majority of 48 in a House of 524 members.
After this decisive vote—which the Liberals
hailed with much cheering—the powers of the
Commission, which lapse in a short time, will
probably be renewed, unless the irate Tory
peers exercise their veto.

Ministers have escaped one danger with great
credit, but they may be less successful to-
morrow when the Marquis of Hartington is to
move for a select committee to inquire into the
Callan School case. To this Mr. Bouverie will
propose an amendment that the House, having
adequate information as to the Callan Schools,
and the dismissal of Mr. O'Keeffe, "doth pass
to the order of the day." It is announced by
the *John Bull* that the right hon. gentleman
"will be supported by the whole strength of
the Conservative party," who are naturally
anxious on such a question to provoke a Minis-
terial crisis, and go to the country as the op-
ponents of Ultramontanism and of the truckling
spirit of the Irish National Education Board.
We will not attempt to anticipate the issue of
to-morrow night's vote.

The city of Gloucester has followed the
example of Bath by returning a Conservative
by a majority of eighty-three. Every licensed
victualler voted for the successful Mr. Wait, and
Gloucester, like Bath, has preferred a stranger
to a respected townsman. Mr. Robinson, like
Mr. Murch, denounced disestablishment, but
we do not learn that he thereby aroused the
enthusiasm of the local Liberals, for the abstentions
appear to have been very marked. We
may take the opportunity of noticing that in
announcing the candidature of Mr. Coope, "of
the eminent firm of brewers," for Middlesex,
the *Morning Advertiser* expresses its opinion
"that it is most desirable that such a man as
Mr. Coope should sit for a metropolitan consti-
tuency, in order to represent the interests of all
concerned in the liquor traffic fairly and
honestly." Only think of the political interests
of so great a constituency being subordinated to
the one question of beer! Surely, this is the
lowest depth of political degradation to which
England has yet been subjected.

Another batch of elections in France shows
the customary result. Four out of five Radical
candidates have been returned by very large
majorities, and in each case the abstentions
were smaller than usual. The President is

drawing the right conclusion from these anti-
Royalist demonstrations. It is stated that on
the reassembling of the National Assembly in
a few days, M. Thiers will at once submit the
whole of his proposed constitutional changes in
seven bills, "accompanied by a statement or
preamble, in which the Republic will be treated
as the legal and necessary constitution of the
country." At the same time the bills them-
selves will be drawn up in a Conservative sense,
so as to disarm the hostility of the Right.
That party, being now a faction discredited by
the country, would do wisely to accept M.
Thiers' guidance, lest worse should happen.
Meanwhile the Government have completed
the payment of the fourth milliard to Germany.

Spain has also had its elections, but these
have been general. The result has been
long foreseen. The new Constituent Cortes
will consist almost entirely of Federalists, who
desire a constitution on the model of either the
United States or Switzerland. A great part of
the population seems to have abstained from
voting, while the Alphonsists and Radicals of
the Zorilla school generally held aloof. Prob-
ably the Opposition will not muster more than
fifty out of four hundred members. The task
of Senors Figueras and Castelar will be one of
pre-eminence difficulty. But their present
trouble is an empty exchequer, and the fear of
national bankruptcy.

The health of the Pope continues to be very
precarious, and on the anniversary of his eighty-
first birthday yesterday, His Holiness was
unable to give the usual audiences. He re-
mains in the hands of the Jesuits, though the
probability that they will be able to manipulate
the College of Cardinals when a successor has to
be elected is not great.

It is now formally announced that the French
Government heartily endorse the objects of
Sir Bartle Frere's mission to Eastern Africa,
and have sent out very explicit instructions to
their consul. The Sultan, it will be remem-
bered, received our envoy with contumely, but
we cannot suppose that he is to be brought to
book for the slight. It seems, however, that
all our available naval force has been sent from
Bombay to Zanzibar "to await instructions"—
possibly to make one vigorous effort to put
down the vile traffic whether the Sultan is
willing or not.

No confirmation of the report of the fall of
Khiva has come to hand, but will no doubt
arrive before long. The Khan has already sur-
rendered many of the Russian prisoners. But
the various expeditions will soon converge
on his capital, and of course General Kauffman
will dictate his own terms, which will appar-
ently include the cession of some territory for
the erection of forts, &c., as well as other hard
conditions.

THE TACTICS OF THE ALLIANCE.

WITHIN the province of Canterbury, as we
learn from the Convocation Report on Intem-
perance brought in by the late Archdeacon
Sandford, there are no less than 1,492 parishes,
townships, or hamlets where there is neither
public-house nor beershop, and where, conse-
quently, the intelligence, morality, and comfort
of the people are all that can be desired. The
prohibiting authority in such cases is generally
the landlord-magistrate, who either himself re-
fuses, or persuades his brother magistrates to
refuse, licences on the area of his property.
Reasoning on such indisputable facts as these,
it can scarcely be thought wonderful that the
Alliance people are strong in faith as to the
amenableness of the town populations to strin-
gent measures taken by some lawful authority
for their good in the suppression of the liquor
traffic, and argue that it only requires a firm
hand to extinguish the trade wherever two-
thirds of the householders are resolved to
strangle popular drunkenness. If other alimnt
for the zeal of the Alliance were needed, it may
always be found in the statistics of intem-
perance. Granting that a large proportion of the
beer and wine drunk in the United Kingdom is
consumed in moderate proportions by temperate
millions, it is clear that the larger part of both
the beer and the wine, and nearly all the
enormous amount of distilled spirits taxed for
revenue, are taken by persons who place no
wise limit on their potations, and multitudes
of whom are chargeable with intemperance in
different degrees. There seems to be no doubt
that drunkenness is on the increase, and that
the higher wages of industry are mulcted in the
proportion of one-fifth for the purchase of in-
toxicating liquors by the working classes. The
evil is acknowledged on all sides, while the
frightful political strength of the publican inter-
est is a decisive proof that not one word too
much has been said of the extent of the vice
which is degrading so large a fraction of the
population.

But in dealing with the vices of nations zeal requires to be largely mingled with discretion. Towns and great cities, where the many-headed multitude govern the course of events, must not be confounded with villages and hamlets where the agricultural folk touch their hats to the rector, and even empty their beer-jugs at the dictation of the squire. In populous localities influence, argument, and moral pressure must take the place of authority, and there is nothing that the ordinary English inhabitants of towns less like than being dragooned into propriety by the coercion of moral reformers. The courage, therefore, which leads so many to enterprise such coercion of towns and urban parishes, from the example of submissive villages, is based, we think, upon a mistaken notion of the social force to be encountered, and Mr. Bruce was quite right in his estimate of the formidable consequences of attempting the suppression of the liquor-traffic against the will of even one-third of the householders of any neighbourhood. People will not submit to have the country turned into an "Inebriate Asylum," where the whole nation is being treated hydropathically for drunkenness, or into one vast smuggling-station, where the law concerning the introduction of spirits is being systematically broken. And nothing is more certain than that while aggressive total-abstinence saves myriads from intemperance, it provokes to a sort of reaction myriads more who thereby absurdly suppose that they vindicate their liberties against a "gloomy asceticism," which seeks to deprive them of their lawful enjoyments. Such conduct is very abominable, no doubt, but we have to do with the government of a nation not always remarkable for the sweet reasonableness of its ways; and when we cannot effect all we desire for its good we must be contented to limit our aspirations to practicable issues.

On such grounds therefore, we continue to think that the scheme put forth by the "National Association" some three years ago, which proposed the election of licensing boards chosen in part by the people of each district, and representing the measure of reforming zeal present in each locality, contained more hopeful elements than the scheme of the Alliance. Limitation of the number of public-houses seems possible under popular sanction, while total suppression seems to be quite out of the range of practical politics. That the remaining houses licensed under such a system would still drive an enormous trade, is quite true, but they would all be in comparatively respectable hands, and would belong to a class from which many of the debasing influences of the smaller tippling public houses would probably be absent. The agitation involved in the annual or triennial election of licensing boards would exert an educational influence in each district, and large masses of householders might be persuaded to join in diminishing the number of drinking-places, who never could be persuaded to assist in their complete abolition. This will seem, we are well aware, but cold comfort to the "Alliance"; but comfort to be effectual must be founded on facts.

There is one aspect of the agitation for the Permissive Bill which deserves at the present moment the serious consideration of its promoters. The vote of the junior member for Bradford was given in the recent debate along with the minority; partly as a protest against the intemperance which calls for some legislative check, and partly as an assent to the general doctrine that this check must be based on popular control. When, therefore, the *Non-conformist* ventures a single observation on the electoral policy of the Alliance, it will at least be received in a spirit of friendly consideration. The absence of any question of really national magnitude from the political arena opens an opportunity for all secondary interests to assert their principles and insist on their innings. There is some danger, indeed, that this state of things may reduce the next election to the level of a series of conflicts between kites and crows. The publicans' friends and the Alliance men between them—we hope to be pardoned for this irreverent association of ideas—appear to have lost for the Liberal interest both Bath and Gloucester; and similar local specialities of policy seem likely to break up the Liberal party altogether, unless its adherents grow wise in time. The determination to waken the sleeping lions, if so honourable an image may be employed to represent the licensed victuallers, will result only in revealing the vast strength of the drinking interest, and in throwing them into a shocking but too powerful partnership with the friends of superstition and despotism. Thus not only will the success of the Alliance be indefinitely postponed, but also the success of all hopeful intermediate measures of temperance reform, and still more the success of every other measure tending towards popular

enlightenment and social or ecclesiastical justice. It is not for us to denounce indiscriminately the application of tests to candidates for seats in Parliament. There are times when from the progress made in public sentiment, and in the private convictions of political men, such tests are timely and efficacious. But there are also times when they anticipate the conclusions of national thought, and therefore retard the progress of opinion and legislation. In all questions of progressive law-making in a constitution such as ours, it is necessary to take account of times and seasons, and in our judgment the present disposition of the Alliance leaders to apply their special test universally to candidates for Parliamentary honours is not based on any valid precedent, and threatens us at once with a greatly increased activity of the publican interest in towns and boroughs, ending in political confusion.

We cannot therefore too strenuously urge upon all friends of the temperance reform the prosecution for the present of social rather than political agitation. The time has not come for the reduction of all England to their rule, or anything like it, and meantime, it seems to be tempting disaster to create complications in electoral affairs which will at once ensure the defeat of their own speciality, and render impossible the progress of other measures more nearly ripe for legislative action.

PEERS AND PARSONS.

THE peers of the realm have been taking a voyage in their balloon once more, and from their lofty height they have been surveying afar off the humble operations of the school board amongst the squalid streets of London. The bird's-eye view thus gained has alarmed them greatly, for the whole metropolis seemed flecked with unhallowed spots destined for board schools. In plain words, they were called upon to pass a bill sent up from the Lower House, and which gave the school board power to acquire compulsorily sites for schools in certain districts, where voluntary treaty had failed to obtain land. When we remember the tendency to make the most of opportunity which characterises landowners whose property is coveted, however excellent the purpose for which it is desired, and likewise the fear often felt lest a school should depreciate the value of neighbouring houses, we need feel no surprise that for the purpose of carrying out the works sanctioned by the Education Department it has been necessary to schedule for the present Parliamentary session some sixty sites, all of them, almost without exception, situated in the very poorest districts of London. It was at one time the fashion to blame this unfortunate board for doing too little. Latterly it has seemed more plausible to find fault with them for doing too much. The clerical statisticians who used to show with such satisfaction to themselves that the money taken by the board from the ratepayers must needs be wasted on non-educational machinery, now begin to be dismayed at the terrible array of undenominational schools rising from the ground. And applying their arithmetical gifts to another purpose, they are prepared to prove that the board schools are going to swallow up all others, and to neutralise all the sectarian benevolence of pious founders and subscribers. Some of these apostles of infant sectarianism have had such confidence in their figures and in the strength of their case, that they have not feared to argue the point openly with the board. And much as we disapprove their purpose, we honour them for their straightforward conduct. Others, with better strategy, if less courage, have deemed it best to use the backstairs influence to which the higher apartments in most great houses are peculiarly exposed. And they have reaped the reward of a success, gratifying, no doubt, to themselves, but we fear most cruel and fatal to thousands of poor children in London, by the reference of the whole bill to a select committee of the House of Lords. What that select committee may, in its wisdom, see fit to decide, it would be presumptuous indeed for us to prophesy. But the tone of the debate, and the manifest object of those by whom the reference to a select committee was carried, were such as to encourage little hope.

It appears that in the great division of Lambeth, which shows, after a carefully corrected inquiry, a deficiency of at least 26,000 school-places, there is a triangular plot bounded by the river, by Princes-road, and Upper Kennington-lane. Vauxhall-street running across it, nearly parallel with the river, divides it into two somewhat unequal parts. In the business-like but perhaps prosaic nomenclature of the school board, this space is known as Blocks H and I. To the clerical world, and we presume,

to parochial authorities, it is represented by the more suggestive appellations of St. Mary's Lambeth, and St. Peter's, Vauxhall. The ecclesiastical boundaries, however, are not continuous with the "blocks." For in mapping out London the school board determined, wisely, we think, to neglect parochial divisions altogether, and rather to follow the lines of great streets not easily crossed by children. This happy district rejoices, we are glad to know, in the labours of a devoted clergy, to whom in their spiritual mission we can unfeignedly wish all success. But we see no reason whatever why they should wish to have a monopoly of elementary secular education in their neighbourhood; still less why they should wish to keep up a sort of happy hunting-ground of ignorance, which by the spasmodic zeal of district visitors may be made to feed their schools. But they evidently see things in a different light; and as they have Lord Salisbury on their side the House of Lords appears to be disposed to agree with them.

When their lordships went into committee on the bill, last Thursday evening, the Marquis of Salisbury moved the omission from the schedules of a site which the school board proposed to take in the middle of this district. In doing so he used figures of speech most natural to a wealthy nobleman, and most significant of the light in which the ecclesiastical party views the minds and souls of poor children. For, said the noble lord, "if a person got possession of a tongue of land, with coverts on either side of it, and if he put a few pheasants on that tongue of land, and said he had obtained the land merely for the pheasants on his own estate, people would still have a suspicion that his object was to draw the pheasants from the woods on either side." Of course there was a laugh. We should be sorry to repeat Mr. Bright's unpardonable sin in suggesting that "the Lords are not very wise." But it certainly does take very little to make some people laugh. We wonder what working men think of this treatment of their children as pheasants, which each "denomination" may jealously preserve. But if his rhetoric befitted his noble rank, the arguments of his lordship were surely too clerical to be his own. "Blocks H and I" were dissolved into St. Peter's, Vauxhall, and St. Mary's, Lambeth. The population of which he spoke, 19,086, may represent an ecclesiastical district, but certainly not the "blocks" that were really under discussion. Then the House was informed that within a radius of 500 yards from the disputed site there were "eight denominational schools," with accommodation for 3,098 children. His lordship probably never paused to consider what population might be included in a circle of a thousand yards, described in such a district. As a matter of fact the circle of which he spoke would sweep considerably beyond the limits not only of the Blocks H and I, but also of the parishes of St. Mary's, Lambeth, and St. Peter's, Vauxhall. And the population which such a circle would contain cannot be put at much less than twice the number (19,086) for whom his lordship alleged that the denominational schools were sufficient. Now if the schools of the five-hundred yard radius are filled by the children furnished by a much smaller area, it is evident, on his lordship's own showing, that there must be a large number in that circle for whom no accommodation is provided. Besides, a temporary school opened by the board close to the coveted spot, has now an average attendance of some 220 boys of the most neglected class, who, if ever they were at school before, must, we fear, be regarded as a disgrace to their teachers. Now if there is such abundance of accommodation, why were not these boys at school before? It is not the cheap fee of one penny that can account for it, because there are other penny schools. We would not dare to suggest that the new school is better conducted than the others. But as a matter of fact there the poor boys are. If the noble marquis should win the glorious victory of turning them into the street, what guarantee does past experience afford that they will be provided for elsewhere?

There is a pettiness about this move—it is so evidently a matter of party warfare that we can give it no other name—which will hardly reflect dignity upon their lordships' right honourable House. There was no pretence for saying that the school board figures had been cooked, or that they had been hurriedly estimated. It is well known that, with a view of satisfying opponents, the board has gone carefully through its statistics once more, and that the result is, not through any inaccuracy, but through the withdrawal of many projected schools, the revelation of a far larger deficiency than was at first stated. Every item in the school board estimate of needful accommodation has been carefully checked by the Education Department. The House of Commons has passed

the bill. Forty or fifty thousand children growing up in ignorance may lose a year's teaching if it is thrown over; and yet, to gratify political and ecclesiastical spite, the most beneficent work of our day must be brought to a standstill, so far as London is concerned, until better information can penetrate coronet-laden brains. Finally, when we note that the Bishop of London gave his best aid to the obstructives, and that the Bishop of Winchester is to be a member of the select committee, we feel a pang of shame at the reflection, that the priestly yoke which the "dumbfounded" Spaniard could not bear, should be meekly tolerated by the greatest city in the world.

JOHN STUART MILL.

On Friday morning last, died at Avignon, in the sunny house in Southern France where he had long spent a part of each year, and near which his wife lay buried, John Stuart Mill. He is too recently taken from us, his work is too near us, to allow as yet of any just estimate either of the permanence of that work as influencing modern thought, or of the position he will finally hold in the ranks of English thinkers. But it may be permitted to one who has been for years a student of Mr. Mill's works, and who, though differing profoundly from the foundations of both his philosophy and ethics, had learnt how much there was to admire in the superstructure raised upon them, to utter one word of tribute to him who has passed away. To speak of the intellectual value of Mr. Mill's writings would be only to say that of which every one acquainted with modern scientific and philosophical methods of thought is aware already. Probably we have had but few thinkers since John Locke who will ultimately be found to have left a deeper impression on the philosophic literature of England than John Stuart Mill. Probably there are still fewer whose works will have so lasting a value as the highest exposition of the teaching of the Utilitarian school of morals and the Sensational school of metaphysics.

But it is rather of the moral value of Mr. Mill's work that the present writer prefers to speak. Not only are they an admirable discipline for the mind, but there is not one of them which, however widely the reader may dissent from its conclusions, is not an equally admirable education of the conscience and heart. For Mr. Mill's works do far more than reflect the thinker, they are part of the man himself, and he possessed an unusually profound and beautiful moral nature. He united the chivalry of a soldier with the tenderness of a woman, and we know no more convincing disproof of his theory of virtue than his own character as it is seen in his published works. Of all motives that seemed to prompt what he wrote and what he did, the very last that would occur to any one who knew him would be that a refined and enlightened egoism lay at the root of either action or thought. It is rather the intense unselfishness of aim, the "enthusiasm of humanity" in its purest form that is one of the great charms of all his works. But Mr. Mill was more than an unselfish thinker. In modern writers Mr. Mill stands among the first for fearless moral courage in declaring what he believed to be the truth. There is no trace in the whole of his writings that he ever once asked himself before publishing any opinion, whether that opinion was popular or unpopular. He believed it to be true, and that was sufficient reason for him to say it. He has left behind him to an age not too great in courage of any kind no more precious lesson than the sacred duty of uttering truth, whether men will hear or not. Concerning the short, alas! too short, period of Mr. Mill's public life in the House of Commons, it is enough to say that it was in complete harmony with the high ideal of political life that ran through all his writings. No member of that House was more untiring than he, few as much so, in devotion to its duties, none did more to purify the too often poisoned atmosphere of political debate, and in one memorable speech on the obligation this generation owes to posterity, Mr. Mill lifted the House to a moral elevation of tone that it had seldom reached. His influence there as everywhere else was that of the man quite as much of the statesman or the thinker.

The more private relationships of Mr. Mill's life must be left for those nearer to him to uncover, if they think fit. It is sufficient for us to say that in the tender and touching dedication of one of his works to his wife—"The inspirer, and in part the author, of all that is best in my writings—the friend and wife whose exalted sense of truth and right was my strongest incitement, and whose approbation was my chief reward," he himself has partially lifted the veil. And when in his last work he tells us, "What

marriage may be in the case of two persons of cultivated faculties, identical in opinions and purposes, between whom there exists that best kind of equality, similarity of powers and capacities, with reciprocal superiority in them, so that each can enjoy the luxury of looking up to the other, and can have alternately the pleasure of leading and being led in the path of development, I will not attempt to describe," we feel that there is more than an ideal picture painted here. His home was simple and true and beautiful, and his life was like his home.

What were its higher relations, what his own personal religious faith, we do not know. It was to us always a matter of more than regret that, so far as we know, except in one single instance, there is no distinct reference to the Christian faith in all his writings; and that very reference only reminds us too sadly of the words he had spoken just before of the blindness to Christianity of the purest and most enlightened of Pagan Emperors of Rome, Marcus Aurelius. That for this reticence there was some reason that appeared good to Mr. Mill, we do not doubt, for in a letter to the present writer nearly six years ago he says, referring to this very question, "I have hitherto felt, and still feel, that I can do more towards the improvement of the received religion in that manner (by his philosophic writings) than by anything which I could, consistently with my convictions, write expressly on the subject."

But all this is now in higher hands than ours. At sixty-seven years of age Mr. Mill has passed away; and if during his life there were either opinions or actions that won but a feeble assent of sympathy from even his warmest friends, if there was sometimes what seemed almost a courting of unpopularity for its own sake, if with a rare nobility of moral life there was a strange adherence to a philosophy that logically developed would undermine all morality, if there was sometimes an undue leaning to the weaker cause that was hardly fair to the stronger—yet for all this his name and his work will be cherished in England as the work of a true thinker, and the name of a yet truer man.

HOW IT STRIKES A STRANGER.

House of Commons, Tuesday.

The debate upon the Permissive Bill was not by any means a pleasant matter for reflection to a lover of his country. Never was it so openly manifest, that it was intended by both sides to make this the one test question by which to try every member and every candidate who might present himself at the next election. In the debate itself, but few persons inside the House took any interest. All that could be said upon the subject was wellknown. In fact, it is absurd to call such a discussion an argument. It is a mere trial of strength, one side declaring you shall, and the other declaring you shall not. It would be just as correct to say that two men pulling against one another at the opposite ends of a rope, were arguing which ought to give way. Therefore the majority of members wisely remained at home until they were wanted for the division. But outside the door the excitement was furious. Both publicans and permissive people came down in crowds, and put on the screw with levers, or as it would be more correct to say, at least in the latter case, with the hydraulic pump. Ordinarily the unknown uninduced mob is kept waiting in the outer hall, where they may be seen like Peris at the gates of Paradise, struggling to catch a glimpse of the sublimities beyond. But members who had yielded to the screw, and whose seats were insecure, were on this occasion not content with simple acquiescence, but went out to their friends to beg of them to come in and make themselves at home. One honourable gentleman invited above a score of agitators to follow him, greatly to the annoyance of the officials who were much pressed, and who would have very well liked to see the fanatics of both creeds devour one another, like the celebrated cats of the fable. However, he did not gain much by his obtrusive politeness, for the Serjeant-at-Arms, desirous of elbow room and breathing space, gave the necessary orders and the whole body of demonstrators were quietly but effectually swept back to the hall by a sort of very effectual police-besom. It is abundantly clear that the publicans will accept any dummy who has just sufficient brains to enable him to find his way to the proper lobby whenever Sir Wilfrid Lawson brings his bill before the House, and will steadily refuse to vote even for heroic genius unless it will defend their interests. The teetotallers are, although perhaps to a somewhat less extent, open to the charge of similar narrow-mindedness. What sort of a House of Commons shall we have next year if this ruinous policy

is to prevail, may easily be guessed, and it will be all the worse because by far the largest proportion of members will be elected not to promote the cause of temperance but that of liquor. While meditating in this key, it is impossible to help saying a word about the death of Mr. Mill. He was not a member of the House at the time of his death, but it was just possible he might have been a member again, and so the House may mourn his loss. As far as I myself am concerned, the House was a different place altogether when he was there. We may have had men as great as he, but never had a man, at least in my time, who did more to raise politics by reference to great general principles. It was that mainly which made him so significant and valuable. For every vote that he gave he had a reason to give from his intellect and his conscience, and one which consequently lent to the vote a dignity and importance far beyond what it derived from its immediate occasion. He was emphatically a portion of the salt of the House. There are not more than a dozen members now left who are its salt, and as a careful observer, and not as a mere *laudator temporis acti*, I cannot help thinking that they become fewer and fewer, and will presently disappear. Mr. Mill was not by any means a successful speaker in the ordinary sense of the word. He rolled out no well-balanced antitheses or musical combinations of adjectives, which were metrically arranged and charmed the ear by their sonorousness. I very well remember his half breaking-down once, not through nervousness, but because he had nothing more to say which he could recollect at the moment. But he invariably told us just what was in his mind with perfect simplicity and plainness, and if his example were generally followed, much of the time wasted in the House might be saved.

Questions about Mr. Plimsoll have been asked of Mr. Chichester Fortescue during the week, and in each case Mr. Fortescue has manifested a curious irritability of temper against Mr. Plimsoll which seems rather imprudent. It is not exactly so much what Mr. Fortescue says, but it is an aggrieved suppressed-indignation tone which makes his manner upon this subject so unpleasant. He endeavours to appear judicial and official, and yet wants his judiciousity and officiality to convey by their discreteness the impression of a severity of reprehension which the outspokenness of an ordinary mortal would not convey. Thus, for example, "No doubt the honourable member for Derby would be able to substantiate his charges before the Royal Commission," meant, as Mr. Fortescue intended it should mean, that he, the President of the Board of Trade, would not commit himself to any rash and unfounded charges as some people did, but that he could but too solemnly condemn those, who, like the member for Derby, were in the habit of making them. Sir James Graham once said that for the first three months after he went to a department, the clerks were his masters; but that after three months he was theirs. Mr. Fortescue's three months has never come to an end, and never will. The dislike to Mr. Plimsoll at the Board of Trade is intense. In the first place, there is the very natural dislike which a public department feels to anybody who is a disturber of its public-departmental peace; and, in the second place, Mr. Plimsoll in a measure convicts, or attempts to convict, the Board of Trade of neglect of duty. Mr. Fortescue comes down to the House fresh from his office and imparts to the House in the simplest, and one may say in the most guileless manner, his clerks' bad temper. He is no Sir James Graham, for the clerks speak through him as if he were a speaking trumpet, and even twist his countenance so as properly to represent their wrath. Far be it from me to pretend that Mr. Plimsoll has been always prudent. No earnest man ever was prudent. But Mr. Fortescue should recollect what Mr. Plimsoll's motives are, and what he has sacrificed. He should recollect that he is one of those rare creatures, who for a public good will be content to sacrifice health and money, who will actually take a mean house and will spend the saving on the object they have at heart. He should consequently pardon Mr. Plimsoll's blunders, for they are nothing more, and say a word now and then to show that he appreciates his great virtues. A Minister with a soul above clerks would do this, more particularly if he should recollect the power of popular sympathy by which Mr. Plimsoll is backed.

Some days ago, Mr. Peter Taylor asked the Home Secretary a question about a man named Whitefoot who had been committed by some county magistrates for drunkenness. Mr. Taylor said that the man on being brought up to receive sentence of a fine, laughed at the magistrates, who thereupon ordered him back and gave him a month's imprisonment.

ment. Mr. Bruce's reply was at the time considered to be complete. He had inquired into the case, and he found that two sentences were not passed upon the man. He had been several times convicted of drunkenness, and the magistrates, finding that the fine imposed was paid by the widowed mother, determined to send him to prison. Loud was the applause from all parts of the House at this answer; and as I sat and listened, I thought Mr. Taylor was really discomfited. All the squirearchy in the House crowded as if they were barndoor cocks who saw a hated enemy lying dead upon their dunghill. But after all Mr. Bruce was wrong, and Mr. Taylor in the main was right. The matter was brought before the House again on Friday by the indefatigable member for Leicester, and the Attorney-General was obliged to admit that the clerk to the magistrates had altogether misled the Home Secretary. A second sentence was passed upon the man, as the magistrates alleged on being pressed, because they said that they thought the mother was about to pay the fine. Moreover, the Attorney-General was also obliged to admit that the widowed mother, who had struck our imagination so powerfully, had never paid the fines. She had merely received them from her son, for the purpose of handing them over to the magistrates. It is to be hoped that, for the future, Mr. Bruce will not be so ready to contradict a member with a grievance, or to place implicit trust in everything with which his subordinates may attempt to cram him.

Imperial Parliament.

THE PERMISSIVE BILL.

On Wednesday the Permissive Prohibitory Liquor Bill occupied the greater part of the sitting. The second reading was moved by Sir WILFRID LAWSON in an animated speech, in which he took a rapid view of the present situation of the question. Assuming that Mr. Bruce's Act of last year represented the best legislation of which the collective wisdom of Parliament is capable, he asserted that it had failed to check drunkenness, calling as a witness, among others, Mr. Lowe and his Budget calculations, based on the increase of the spirit duties. Further legislation, therefore, was necessary, and as Mr. Bruce appeared to have no new bill on the stocks, he put this forward as a means of promoting sobriety which had the support of the working classes themselves. From the upper and the middle classes he admitted that it did not receive much countenance; indeed, it was evident that the "swells" and the licensed victuallers were about to join in a crusade against it.

Mr. WHEELHOUSE moved the rejection of the bill, criticising its machinery, and predicting that discontent, riot, and disorder would be the result of such legislation. Mr. J. G. TALBOT seconded the amendment, believing that the English people could not be compelled to virtue, and that persuasion was the best means of checking drunkenness, the extent and evils of which he fully admitted.

The discussion, which was one-sided in a remarkable degree, was continued by Dr. DALRYMPLE, who, like Mr. Plimsoll last year, vowed that he had been converted from the bill by his personal experience of the utter failure of the Maine Liquor Law in Massachusetts, of which he related some amusing anecdotes. Mr. SAMUELSON, though he had never voted for the bill, and did not believe it would ever become law, hoped that Sir Wilfrid Lawson would propose it every year as a protest against drunkenness. If anything could induce him to vote, it would be the insolence of the licensed victuallers, on which Mr. Samuelson made some strong remarks, loudly cheered by the House. Mr. BERNAL OSBORNE delivered an energetic and humorous philippic against the bill, denouncing it as a mischievous and outrageous assault on the liberty of the people, and exhorting members not to follow the unworthy example of the member for the "historic town of Banbury" (Mr. Samuelson), but to vote manfully against it. Sir R. ANSTRUTHER and Mr. MUNTZ also spoke against the bill—the former as a convert being now convinced that it would be unworkable, and looking rather to the amendment of the licensing laws; and the latter stating that though he had never voted against the bill, he should do so now, because of the "blasphemous threats" which had been addressed to members of Parliament by its promoters. On the other hand, Lord CLAUD HAMILTON supported the bill, as the most effectual means of suppressing drunkenness, as to the increase and effects of which he quoted statistics. Sir D. WEDDERBURN supported it as a protest against drunkenness. Mr. MUNDELLA, while acknowledging that there were many serious points in it which would require amendment in committee, voted for it as embodying the principle of ratepayers' control, and Mr. WHITWELL supported it, with the reservation that it should be made to apply only to new licences.

Mr. BRUCE wound up the debate in a speech strongly opposing the bill. It would increase his duties as Home Secretary, because its enforcement must lead to riot; it enacted wholesale confiscation, and it would involve localities in perpetual agita-

tion, since, contrary to all former permissive legislation, the controversy must be renewed every three years. Mr. Bruce also warmly condemned the manner in which both sides had brought pressure to bear on members of Parliament, and urged those who really thought the bill futile to put an end to all delusions by a crushing majority.

Sir WILFRID LAWSON made a few remarks in reply, and the House going to a division, the bill was thrown out by 321 to 81.

SCHOOL BOARD SCHOOLS.

In the Lords on Thursday the Elementary Education Provisional Order Confirmation (No. 1) Bill was considered in committee. Lord SALISBURY said that it was absolutely necessary school boards should not be allowed to set up schools in opposition to denominational schools by the unlimited use of the purse of the ratepayers, or else the foundation of denominational schools would soon come to an end. Under the scheme contained in the bill the London School Board proposed to establish a new school in the district of St. Mary, Lambeth, and St. Peter, Vauxhall, where there at present stood eight denominational schools within a radius of 500 yards; and, in order to prevent this needless proceeding, he moved the omission of certain words in the bill. Lord LAWRENCE supported the bill on the ground that its object was to supply a deficiency which the London School Board knew to exist. The Duke of RICHMOND understood that it was proposed to place a new school in the centre of a district where there was at present ample provision for education. Lord RIFON contended that there existed a deficiency of accommodation for school children. Lord HARROWBY suggested that the bill should be referred to a select committee, and the suggestion was adopted in the end.

THE O'KEEFE CASE.

On Friday, Mr. BOUVIER asked whether it was intended to give precedence on the next Monday to the motion which Lord Hartington has placed on the paper for a select committee to inquire into the case of Mr. O'Keefe of Callan. Mr. Gladstone said that if the motion was to give rise to any debate it would be necessary to fix a time for it, and promised to give an answer in the course of the evening. Mr. Bouvier stated that he would move as an amendment that this House, having partly before it, and having partly ordered to be laid before it, all proceedings and minutes relating to the Callan schools and the dismissal of Mr. O'Keefe, "doth pass to the orders of the day." [Before the sitting closed Lord Hartington's motion was fixed for to-morrow (Thursday) evening.]

THE METROPOLITAN POLICE.

Mr. EYKYN moved for a select committee to inquire into the administration of the metropolitan police and of the borough and county police in England and Wales, and also the superannuation, pay, and pensions. He complained of the military character impressed upon the police, and censured Colonel Henderson's administration. The state of the police last year was such that there were many secessions from the force, so many that the authorities had to apply to the Horse Guards to permit the reserve men in the army to join the police force. He alluded to the recent strike in the police force as a proof that there was a deep-seated feeling of discontent among the force. It was generally understood that this question of superannuation was at the bottom of their discontent. The SPEAKER informed Mr. Eykyn as a matter of order that his motion could not be put. Mr. BRUCE defended Colonel Henderson's administration, contending that, so far from seeking to turn the force into a military body, the great improvements he had effected were of a civilian character, and had led to a surprising improvement in the detection and repression of crime. As to the strike, he denied that it was as serious as was represented, praising the loyalty and general good conduct of the force, and protesting against the language used by Mr. Eykyn at that crisis. He admitted that some improvement in the superannuation system was necessary, but it was futile to make any application to Parliament which would increase the rates until it had made up its mind on the question of local taxation. With regard to the select committee, he could not consent to it, more especially as there were already nineteen select committees sitting, occupying 272 members. After a few words from Mr. Read, Colonel Wilson-Patten, and other members, the subject dropped.

SIR BARTLE FRERE'S MISSION.

On Monday in the Lords, in answer to Lord Stratheden, who moved for papers relating to Sir Bartle Frere's mission, Lord GRANVILLE said it would be convenient for the House to discuss this subject when the papers were before them. He need not remind their lordships that Sir Bartle Frere left this country last year on a mission for undertaking which Her Majesty's Government was exceedingly grateful to him. Sir Bartle Frere had obtained most valuable information as regards the state of the Zanzibar slave-trade, and had also given us the means of forming a better judgment as to the mode of dealing with it. He had been exceedingly successful in renewing treaties with the principal chiefs of the countries of the Persian Gulf. He had concluded most successful treaties with the Imam of Muscat and another powerful prince; but Lord Granville was sorry to say that at Zanzibar his negotiations had failed. In consequence of that failure, Her Majesty's Government had sent out certain instructions by the last mail, and further instructions would follow. As soon as those in-

structions were complete, he should lose no time in laying the papers before their Lordships' House. In asking Lord Stratheden, therefore, to withdraw his motion, Lord Granville pledged himself that at no distant day all the papers would be laid on the table. After some further conversation the motion was withdrawn.

SUPPLY.

A large number of votes were got through in committee of supply on Thursday and Friday, and on Monday, when Class II. of the Civil Service Estimates were brought on, Mr. Dillwyn made his annual motion for the abolition of the Lord Privy Seal's office, but was defeated by 229 to 59; on the British Museum vote, Mr. Walpole described the principal acquisitions made by the trustees during the year—in particular, the Etruscan sarcophagus in the Castellani collection; and in Class V., Mr. Rylands made his annual speech on the diplomatic service, but did not press a division. In the end all the Civil Service Estimates were completed, with the exception of the education, consular, Post-office, and telegraph votes, which were postponed.

LOCAL BOUNDARIES.

Mr. STANSFELD moved for a select committee to inquire and report whether the existing areas and boundaries of parishes, unions, and counties may be so altered as to prevent the inconvenience which now arose from their subdivision. There are 15,416 civil parishes in the country. One parish is so small as to have its population returned as "one old woman, a pig, and a donkey." Fourteen parishes have no inhabitants at all, and there is one parish consisting of nineteen different detached portions. The committee would be able to advise the House whether the number of parishes should be reduced by consolidation and whether the detached portions of different parishes should not be united so as to bring every parish within a ring fence. So, also, it would report whether the boundaries of parishes should not be corrected where they extended from one county into another, or were situated partly in a town and partly in the country, so as to make the parochial boundaries correspond with the municipal and county boundaries. He thought that the most important and difficult part of the committee's work would be the accommodation of parochial and county boundaries, and if there should be any alteration of county boundaries needed, he should confine it to administrative purposes, and leave the political county untouched. On the subject of county government, Mr. Stansfeld argued in favour of county boards, and contended that, among other recommendations, they would enable the Government to grant assistance for local purposes, without leading to extravagance, careless administration, or over-centralisation. Mr. Cross thought the country would be deeply disappointed at the insufficient programme of the Government. Mr. SAMUELSON and Mr. RATHBONE moved to include the boundaries of municipal boroughs in the reference to the committee. Mr. SCLATER-BOTH said that the Government should take the conduct of the inquiry, and maintained that the Poor Law Board had already sufficient power to alter boundaries. Mr. W. H. Smith, Mr. Goldney, Mr. Corrance, Mr. Colman, Mr. Scourfield, Mr. Hibbert, and Colonel Barttelot made some observations, and the amendment having been withdrawn, Mr. Stansfeld's motion was agreed to.

MISCELLANEOUS.

The Lords will adjourn for the Whitsun recess on the 27th to June 9.

The Commons will adjourn on the same day—the day before the Derby Day—to Thursday, June 5.

The University Tests Bill has passed through all its stages in the Commons, and was read a second time in the Lords last night.

THE PERMISSIVE BILL.—In the division of the House of Commons on Wednesday on the Permissive Bill, the following members voted for the second reading of the measure:—

Allen, W. S.	Gavin, Major	Milbank, F. A.
Balfour, Sir G.	Gourley, E. T.	Miller, J.
Barry, A. H. S.	Graham, W.	Morgan, G. O.
Bazley, Sir T.	Grieve, J. J.	Mundella, A. J.
Biddulph, M.	Hadfield, G.	O'Neill, Hon. E.
Birley, H.	Heygate, Sir F.	Palmer, J. H.
Bright, Jacob	Holland, S.	Potter, T. B.
Brookhurst, W.	Hoakyns, C. W.	Richard, H.
Brogden, A.	Illingworth, A.	Richards, E. M.
Brown, A. H.	Johnston, W.	Roden, W. S.
Browne, G. E.	Kinnaird, Hon. A.	Rylands, P.
Cadogan, Hon. F.	Knox, Hon. Col. S.	Shaw, R.
Candlish, J.	Laing, S.	Sinclair, Sir J. G.
Carter, R. M.	Leith, J. F.	Smith, E.
Chadwick, D.	Leslie, J.	Stronge, Sir J. M.
Chambers, M.	Lewis, C. E.	Stuart, Col.
Chambers, Sir T.	Lewis, J. D.	Talbot, C. R. M.
Crichton, Viscount	Lush, Dr.	Tracy, Hon. C. R.
Dalway, M. R.	McArthur, W.	Trevelyan, G. O.
Davie, Sir H. R. F.	McClure, T.	Wedderburn, D.
Davies, R.	McLagan, P.	Whalley, G. H.
Dawson, Col. R.	McLaren, D.	Whitwell, J.
Dick, F.	Magniac, C.	Whitworth, T.
Dickinson, S. S.	Maitland, Sir A.	Willyams, E. W.
Downing, M.C.	Maxwell, W. H.	Young, A. W.
Finnie, W.	Melly, G.	
Fletcher, I.	Meyrick, T.	
Fordyce, W. D.	Miall, E.	

It is expected that Parliament will be prorogued either in the third or the last week of July.

THE PRELATES PUZZLED; OR "WHAT WILL THEY DO WITH IT?"—Archbishop of Canterbury: "If I know how to deal with the question, may I be-ahem!—Disestablished!" Archbishop of York: "If I know what to say in the matter, may I be-ahem?—Disendowed!"—Punch. This is the subject of this week's cartoon, *apropos* of the anti-Ritualistic petition.

Literature.

ATMOSPHERIC WONDERS.*

This is another of those magnificent quarto volumes on natural science derived from a French source, and recently published in England under the care of an able editor. The successive appearance of these works is significant of the steadily increasing demand for scientific literature. There is moreover a charm about French works on popular science which creates an interest in their contents, where no regard for science has before existed. In liveliness of description and picturesque illustration, our Celtic neighbours are certainly *facile princeps*. And whilst their imaginative style of writing often seems ridiculous to our quiet notions, yet it must be admitted that we have too often gone to the other extreme, and have deemed it as necessary to strip natural knowledge of its attractiveness, as the Puritans did their worship. We are glad to think that this false idea is passing away. Such works as the volume before us, and the "Forces of Nature," which we noticed recently, will find their way into many drawing-rooms, and may be the means of arousing some to a study of nature, or at least of suggesting many a wholesome conversation instead of the idle gossip that abounds.

The beauty of the illustrations, especially of the chromo-lithographs, cannot fail to arrest attention, and are striking examples of the points of contact between science and art. A wide range of subjects is included in this volume, but so cleverly and pleasantly is the information conveyed, that a totally unscientific reader will find no difficulty in his way. And Mr. Glaisher's name is a sufficient guarantee that this work has been edited with care.

Numerous instances of editorial revision occur in every chapter, M. Flammarion's tendency to use fine language has been nearly everywhere suppressed with obvious advantage. Subjects bearing only remotely on the atmosphere have been omitted, and thus the present volume is less than one-half the size of the original French edition. French measurements and data are converted into their English equivalents, a work of considerable labour but of much use to the general reader. Notwithstanding the care thus bestowed, several inaccuracies have escaped editorial notice. Thus on pp. 79 and 80, instances are given of the height at which terrestrial sounds are easily heard, and on the other hand of the difficulty of hearing sounds coming down from above. "Whilst we hear distinctly the voice of persons speaking from 1600 feet underneath us, it is impossible to catch what is said at a height of more than 300 feet above us." All this is interesting and useful, and confirms the popular notion about the ascent of sound. But we did not expect to find this popular notion given as the scientific explanation of the phenomenon. So it is, however, and not only has it been allowed to pass, but no attempt is made to show how the density of the air is concerned in producing this effect.

A few pages further on there is a needless and indeed inaccurate correction of the text. The author is describing Professor Tyndall's discovery of calorescence, and Mr. Glaisher adds in a footnote, that it is necessary to enclose the opaque solution of iodine in bisulphide of carbon "in a lens of rock-salt." This is not the case in dealing with solar radiation, of which the author is here speaking; in fact, we believe Professor Tyndall has never used a liquid lens with rock-salt sides in these experiments, a cell with parallel sides of glass being what he habitually employs. We might notice several other points that ought to be corrected in a later edition, but it is evident that all these are minor blemishes almost necessarily associated with a work dealing with so wide a range of subjects.

On the other hand, of the value of Mr. Glaisher's notes we might give many illustrations. Here are one or two. In the original work M. Flammarion has fallen into the frequent blunder of stating that when a stick is plunged into water "the immersed portion appears more nearly vertical." In the English edition this is corrected (p. 111), and the editor points out that the inaccuracy has resulted from confusing the stick with the idea of a ray of light. On page 351 Mr. Glaisher has given a very useful summary of his different balloon ascents, showing the remarkable discrepancy that occurs between the rate of motion of the balloon in the upper region of the air, and that of the wind near the

surface of the earth. In every case the balloon moved faster than the velocity of the wind, as registered in the parts over which the balloon was travelling. In one case, when the lower stratum of air was moving at the rate of only two miles an hour, the balloon was swept along at the rate of thirty miles an hour. But Mr. Glaisher's carefully recorded experience of aerial velocity throws some doubt on the more or less vague reports that come to us from abroad, of the prodigious rate attained by some balloons. During the siege of Paris a balloon is said to have travelled from that city to Christiana in fifteen hours, and as the distance is nearly 1,000 miles, this gives a rate of more than sixty-six miles an hour. It is also stated that in 1804 a balloon passed from Paris to Rome in eight hours, which gives a velocity of 100 miles an hour.

In another part M. Flammarion makes the common assertion that when in a balloon the appearance of the earth is like a vast cup-shaped world below. Mr. Glaisher, however, states that though he has repeatedly looked for this phenomenon during his balloon ascents, yet he has never seen it. All that he has noticed, when miles over the earth, is that objects on the horizon appear to be on the same level as the eye, owing to the very small dip which the horizon presents.

Readers of this volume will be startled by the record of many astonishing meteorological phenomena. And yet, in general, trustworthy records withal, for reference to the original authority, is given in nearly every case. So we find hailstones of extraordinary size mentioned by M. Flammarion; some as large as a man's fist, some weighing from four to twelve pounds, and also a couple of Brobdignagian monsters, one measuring nearly a yard each way, and another "a piece of ice larger than a millstone, which took three days to melt." More probably, we imagine, this was but a drift of hailstones regelted together. Such a block of ice is worthy of a place in the chapter the author devotes to "Prodigies." This chapter with its sensational summary, is really a carefully compiled catalogue of extraordinary atmospheric phenomena. First we have the record of so-called showers of blood, which it seems are by no means unfrequent, even as late as 1870, a rain, apparently of blood, having fallen in Rome. During the century there have been a score of similar showers of blood recorded in Europe alone. Their cause seems to be due to numerous fine particles of a red earth (chiefly composed of silica and iron) which when suspended in the air is brought down by the first shower. The composition of this siliceous earth shows that it has often come from a considerable distance; but more generally it is carried by a violent wind from the desert of Sahara, and this accounts for the frequency of red-rain in Southern Europe. Only a few days ago a naval captain informed the present writer that on one occasion when his ship was off Cape Verde Islands, but far out of sight of land, the sails were suddenly covered with a fine red dust, which accumulated in increasing quantities as the sails swept through the air. After showers of blood we are prepared to find so-called showers of milk, really due to a white earth, for a time suspended in the air; showers of imaginary sulphur, caused by the pollen of certain plants; and genuine showers of various kinds of insects and fish. These latter are no doubt the result of violent winds. Indeed, we have heard, on very trustworthy testimony, of fishes being caught in the streets and on the roofs of houses in India, after a sudden deluge of rain. Much less pleasant are the cases mentioned by M. Flammarion of showers of cockchafer which occurred in Switzerland in 1804 and 1832. And here is an Irish tale seriously told us by the author; but, as no authority is given, our readers are evidently at liberty to believe it or not, as they please:—

"In 1633 cockchafers formed so dense a cloud in Galway, that the sky was darkened to the distance of a league, and the peasants had a difficulty in finding their way about. They destroyed all vegetation, so that the country around had the look of winter. Their voracious jaws made a noise like that caused by the sawing of a thick piece of timber, and in the evening the flapping of their wings resembled the distant rolling of a drum. The unhappy Irish were compelled to cook and eat them for want of other food!"

In the chapter on Wind we find a full and interesting description given of the Harmattan, the scorching but salutary wind that blows at certain seasons from the interior of Africa towards the Atlantic. Care has been bestowed in collecting reliable accounts of the special winds, such as the simoom, cyclone, &c. As an example of the prodigious power of some hurricanes, the following is cited. In Guadaloupe "a piece of deal, thirty-nine inches long, ten inches wide, and nearly an inch thick, was driven right through a palm tree eighteen

"inches in diameter." In Calcutta "a piece of bamboo was driven through a wall five feet in thickness." And quite lately "stones weighing from four to six hundred tons were hurled over the breakwater at Cherbourg to a height of more than eight yards."

At the close of the chapter on Evening, M. Flammarion draws attention to the following very interesting fact:—

"The wealthy classes have a pronounced tendency to emigrate westward, leaving the eastern districts for the labouring populations. This remark applies not only to Paris, but to most great cities—London, Vienna, Berlin, St. Petersburg, Turin, Liege, Toulouse, Montpellier, Caen, and even Pompeii."

It must be within the experience of most of our readers that the same curious tendency is prevalent in the majority of our large English towns. The present writer has sought special information on this point from friends resident in various provincial towns. The result of his inquiries shows that to M. Flammarion's list may be added Edinburgh, Dublin, Glasgow, Liverpool, and Manchester, to some extent, Birmingham, Leeds, Southampton, and Bristol, whilst no doubt this list might be very largely extended. The westward movement of the fashionable quarter does not then seem to be an accident. It is possibly the result of the prevalence of south-westerly winds in Europe which throw the smoke and vitiated air of a large city eastwards. It would be interesting to know whether the west side of a town is generally healthier than the east. Anyhow the rich, who can live where they please, prefer to go westward, whilst the poor have no such choice. Capitalists might probably turn this fact to their advantage by buying up land that lies to the west of a rising town like Leicester or Bradford.

Here we must close this book, but with reluctance, as its pages tempt us to read on. We can heartily recommend this volume, as giving a clear and accurate description of all the wonderful phenomena which take place in the air around and above us.

TWO NOVELS.*

Mrs. Oliphant certainly is a prolific writer, and some would therefore hastily conclude that her later works, at all events, must be of an inferior order. The inference would not, however, be sustained by facts. We are indeed as much astonished at the variety and freshness of her genius as at the fluency of her pen. Of course her novels are not to be put on the same level as "Middlemarch," for books of that class cannot be multiplied even by the gifted authoress herself with any rapidity. But if they do not reach this high standard, they are just as far removed from those with which certain novelists cover the shelves of the circulating library, and under which they bury whatever fame they may have won by their earlier and more successful efforts. Mrs. Oliphant has too refined a taste to stoop to low sensationalism, too much of real ability to be continually repeating her self, and sufficient fidelity to nature always to preserve a considerable amount of variety and freshness. In her stories we are not continually renewing our acquaintance with characters whom we have known before, and who have simply been rehabilitated in name and surroundings, and introduced to perform the same part in which they have already, and probably more than once, done valuable and effective service. There is nothing to us more marked in "May," her latest novel, than this last feature. From first to last it is a finished piece of realistic painting, and to that, in fact, is due the originality of the characters. Neither May herself, nor her charming child-sister, who is in every respect a true child of nature, nor the Hay Heriot laird, nor his brother, nor the humbler people of the story, especially the true-hearted but proud Highland girl, whose reserve and distrust cost them so much perplexity and trouble, are commonplace characters. Even Fanshawe, who at first promises to be nothing better than an ordinary drone of society, develops into something very different under the skilful handling of Mrs. Oliphant. In none of the group is there anything very remarkable. They are the kind of people who may frequently be met with in such districts as that in which the scene is laid, and yet several of them have features sufficiently distinct to fix themselves in our memory, and interest us in their sayings and doings. We have nowhere any brilliant effects, but there is a quiet power and sustained interest throughout the whole, which make the story attractive.

The tale is Scotch—Scotch not merely because

* *The Atmosphere*. Translated from the French of Camille Flammarion. Edited by JAMES GLAISHER, F.R.S., &c. (London: Sampson Low and Co.)

* *May*. By Mrs. OLIPHANT. Three Vols. (London: Hurst and Blackett.)
The Pillars of the House. Vol. I. By CHARLOTTE F. M. YONGE. (Macmillan.)

the principal actors are Scotch and the scene is laid in Scotland, but because the atmosphere, the surroundings, the whole tone of thought and feeling are essentially Scotch. It is not as if a writer, desiring to write a Scotch story, had "got up" the country and the people. Mrs. Oliphant is at home among them, and brings out with great fidelity the distinctive features both of national scenery and character. The primitive simplicity still to be found in certain classes of the people, the quiet and quaint humour which breaks out in their talk, the spirit of proud independence often to be found in association with extreme poverty, are all true to nature, and are admirably described. The position which the minister holds in the little town, and the relation in which he stands to the laird, are thoroughly Scotch, and, indeed, Pitcomlie, as a whole, is a perfect picture of a somewhat primitive Scotch town. When we come to St. Andrew's, which is the city of the district, we come into a different region, but one which is equally strange to us and equally interesting. The quiet dignified old city, with its grand traditions of the past and somewhat sleepy life of the present, has evidently an attraction for the authoress, and she contrives to throw the charm over her readers. We have often heard of its pleasant literary circles, its bracing air, its healthful recreations, and especially of its classic game of golf, but we have never found them described as they are here. These sketches of Scottish life, indeed, are among the principal charms of the book. They are natural and truthful, and yet always executed with great elegance and refinement.

The construction of the plot is ingenious, and it is so far thoroughly Scotch that in no other part of the United Kingdom could its incidents have occurred. By a series of deaths following each other in such rapid succession that the effect of one had not been exhausted when another succeeded to it, May found herself suddenly cast down from the position of a favourite daughter, and rudely expelled from the home of which she had hitherto been the director and almost the idol. Her foster brother had been killed by a fall in the hunting-field, and though he had evidently some secret he desired to communicate to her, had died without carrying out his intention. The sudden and heavy stroke broke her old father's heart, and on the very day of his funeral, the widow of a younger brother who had died in India, and who in law had become the heir of the property, arrived at the old family-house, and soon made it too hot for its former mistress. The character of the young woman thus unexpectedly placed in a position of comparative affluence and grandeur, is cleverly drawn, though possibly a little exaggerated; and the scenes in which she plays a prominent part are full of life and humour. Unfortunately for her and for the grand schemes which a more clever sister who wished to be the director and manager of the estate had formed for revolutionising the old Scotch mansion, and introducing all kinds of modern improvements, her husband's elder brother had been privately married, and had left behind him an heir to the property. The gradual discovery of this fact occupies the greater part of the tale, and it is told with great art, affording an opportunity in the course of its development for the introduction of a considerable variety of character and incident. But the central figure of the whole is May, who is to us not less attractive as an heroine because there is so much of practical common-sense in her composition. She is drawn with singular truthfulness as a genuine woman, and not as one of the angelic and perfect creatures of romance.

Miss Yonge has issued the first volume of a new story, written in her own characteristic style. The experiment of publishing in instalments would be, in our view, a very doubtful one, were it not for the very extensive work which she has undertaken. Mr. Underwood, a devoted curate of the High Church school, who had been cruelly treated by a wealthy relative, and who died of consumption brought on by excessive devotion to his work, leaves behind him no less than thirteen children, two of them born while he lay on his death-bed. The widowed mother followed soon after, and the story is occupied with the struggles of the thirteen orphans. The reader may well, therefore, be content to have a narrative which is to record the fortunes and misfortunes of so many individuals, broken up into fragments. Miss Yonge, however, aims at inculcating principles, rather than interesting us in a mere story, and certainly few could serve the High Church cause with more fidelity and ability. We shall, when the book is further advanced, take an opportunity of dealing fully with some of its points. In the meantime, we can only say that she writes with all the strength of sincere conviction and genuine piety. She is evidently desirous of

doing good, and she writes, as she always does, with a good deal of simple beauty. All this makes it only the more necessary to supply a warning against the errors which are insinuated in the course of the story.

BRIEF NOTICES.

Anna, Countess of Stolberg Wernigerode: a Story of our own Times. Translated from the German of Arnold Wellmer. By D. M. P. (Strahan and Co.) The Countess Stolberg was a woman not only of fine nature but of strong character and high purpose. Early drawn to the religious life, she decided for practical work, and was one of the foremost German ladies in the Deaconess Work, having been associated with Pastor Fliedner, and becoming afterwards lady superintendent of the "Bethany" House at Berlin, founded on the pattern of the Kaiserwerth one. She inherited all the best qualities of her family, one whose members had borne a noble part in the heroic struggle for German independence. The memoir is lively and picturesque, not following details too closely, yet really presenting efficiently every point of note in a remarkable career, and one which should be read with pleasure by the thousands of earnest-minded Englishwomen who are looking honestly for a career, or have happily found one. There is much in this volume that will be helpful, as there cannot fail to be in the record of such an exemplary life.

An Ancient City, and Other Poems. By A NATIVE of SURREY. (Macmillan and Co.) "A Native of Surrey" is a facile and voluminous writer, for half of this present volume consists of mere extracts from what are evidently long and laboured compositions. There is nothing very powerful or distinctive here, rather a quiet meditative and rather unrelieved flow of graceful verse, such as many educated gentlemen might write. Clearly he has an intimate acquaintance with all the best models, and rather too directly reflects them sometimes; but we have read the volume with pleasure, as showing fine taste and no slight power over metres.

Cassell's Guide to the International Exhibition, 1873. It is fitted to be useful to strangers. It is compact, concise, and done on a good plan, and is exhaustive enough for the needs of the great body of visitors.

Lives of the British Reformers, from Wickliffe to Fox. New and Revised Edition. (The Religious Tract Society.) We are glad to see a new edition of this useful book. The sketches are specimens of clear and well-condensed writing, and the book is calculated to be very useful to a large class of readers. Tyndale's life was full of incident and interest; and, while we admire the skill with which the sketch of Tyndale in this volume is done, we could have wished that it had been made rather fuller.

The Subject of Missions. Translated from the German of Carl F. C. Plath, Inspector of Missions, Berlin. By L. KILPATRICK. With a Prefatory Note by Dr. DUFF. (T. and T. Clark.) This is a work of a kind more likely to be influential in Germany than in this country. It aims at reducing missions to a science, and advocates University lectures on the subject. And yet there is no reason why it should not receive attention here. The Churches are all fully alive to the importance of missions; and it is now hardly possible that such a thing can ever occur in any Christian Church as did once occur under the heyday of Moderate rule in the Scotch Establishment, when the Assembly frowned down a proposal to send missions to the heathen. We are far beyond that. But the British mind rather dislikes theories, and the reducing of everything to intellectual order and system; and there is some danger that University lecturers might become theorists. However, that is no reason why some systematic instruction on missions should not be given to all students of the Church. This volume is written in a fine spirit, and is full of thought and many valuable hints. The last chapter on "Commerce and the Church" brings before us very vividly the many ways in which the two have helped each other, and may still further help each other.

Letters to Young People, Married and Single. By TIMOTHY TITCOMB, Esq. Fifteenth Thousand. (Sampson Low and Co.) Timothy Titcomb, Esq. (who is really the well known American essayist and lecturer, J. G. Holland), has published several volumes of various interest; but all of them pregnant with wisdom, brilliant, sparkling, and penetrated by the spirit of the time, and, above all, charged with the highest practical aims. These "Letters to Young People" are as good as any of the series. They are not perhaps so satirical and witty as the inimitable "Letters to the Joneses," but then they have a clear object, and very successfully realise it. They are full of good sense, piquant expression, and cannot but stimulate and aid whoever of the young may read them. Mr. Holland does not favour the women's rights idea, and indulges in a little banter once or twice in reference to it. Near the beginning of his first "Letter to Young Women," he says:—

"In getting at a piece of work it is often necessary to clear away rubbish; and I say at first that I do not write to masculine young women. I deem masculine women abnormal women, and I therefore refer all those women who wish to vote, who delight in the public exhibition of themselves, who bemoan the fate that drapes them in petticoats, who quarrel with St. Paul and their lot, who own more rights than they possess;

and fail to fulfil the duties of their sphere while seeking for its enlargement—I refer all these to the eight letters recently addressed to young men. They will find some practical remarks in these letters upon masculine development and a manly discharge of life's duties. My theory may be very unsound, but it is my belief that the first natural division of the human race is marked by the line that distinguishes the sexes." Messrs. Low's copyright series of American authors is neat, well printed, and handy for the pocket or the railway journey.

Introduction to the Knowledge of Holy Scripture for Teachers and Senior Scholars in Sunday-schools, by the Rev. S. GREEN (Sunday School Union) is a little work done compactly, with great simplicity, and well suited generally for its purpose.

Phases of Belief. By the Rev. JAMES WALKER, author of "Vital Lessons," &c. (Hamilton, Adams and Co.) This little volume is written with great simplicity, and is well meant. Its great aim is in a mild way to reconcile the idea of man's free will with some form of election; and we need not say that it is not on all points satisfactory.

DEATH OF MR. JOHN STUART MILL.

We regret to announce the death of Mr. John Stuart Mill from a sudden attack of erysipelas, which carried him off after four days' illness. The first doctor who was called in, gave no hope of recovery. A telegram was sent to Dr. Gurney, of Nice, asking him to come at once, and he arrived on Tuesday evening, and remained till the end. The disease proved fatal by the closing of the throat. To the last the mind of the sufferer was perfectly clear. Dr. Gurney sends some interesting particulars of Mr. Mill's last moments to the *Daily News*. He says that the site of his house at Avignon was not healthy, being on low-lying clay, but the house and grounds were close to the cemetery where his wife was buried fifteen years ago, and in order that he might spend as much of his time as possible near her tomb.

The house, moreover, was densely surrounded by trees, which he would not allow to be touched, lest the nightingales abounding in that neighbourhood should quit the spot. The avenue under the shade of which he composed and studied was filled with these birds, and so tame were they, that when I paced up and down between my visits to his bedside, they followed me from tree to tree.

Mr. Mill suffered but little, except in swallowing and from the heat and weight of the enormous swelling which by the time I arrived from Nice had already spread over his face and neck; and yet he learnt from me on my arrival the fatal nature of the attack with calmness and resignation. His expressed desire that he might not outlive his mental faculties, or suffer from long, wasting disease, was gratified, for his great intelligence remained clear to the last moment. His wish that his funeral might be quite quiet and simple, as, indeed, his every wish, was attended to by his loving step-daughter with devoted solicitude.

The funeral took place in the simplest fashion—the French doctor, the Protestant pastor, and myself, alone being present, with the family. Prayer was offered up at the grave, and a most touching address was given by the pastor. Then the beautiful tomb of his wife was opened, and he was placed by the side of her he loved so well.

Mr. Mill was the son of Mr. James Mill, the historian of India, and was born in 1806. Early in life he obtained an appointment as clerk in the East India House, and remained in that employ until 1858, when India came under the direct rule of the British Government. In 1865 Mr. Mill was returned for Westminster, but at the general election in 1868 he was defeated by Mr. W. H. Smith. This closed his short Parliamentary career, during which he always acted with the advanced Liberals. He did not speak often in the House. For more than thirty years he was in the service of the East India Company, as his father was before him, and was a most faithful and able servant. He energetically assisted the directors in opposing the measure for the transfer of the India Government to the Crown, which was carried in 1858. He was offered by Lord Stanley a seat at the new Indian Council, but declined on the score of failing health, and retired from office in October of the same year on a compensating allowance.

Mr. Mill was for some time proprietor of the *Westminster Review*, to which and to the *Edinburgh Review* he was a frequent contributor. He was the author of "A System of Logic" (1843), "Essays on Unsettled Questions of Political Economy" (1844), "Principles of Political Economy" (1848), "Liberty" (1859), "Considerations on Representative Government" (1861), "Utilitarianism" (1862), "Auguste Comte and Positivism," an "Examination of Sir William Hamilton's Philosophy" (1865), "England and Ireland" (1868), "The Subjection of Women" (1869), &c. A series of very able letters in reply to Mr. Mill's essay on "Liberty," were recently published in the *Pall Mall Gazette* from the pen of Mr. Fitzjames Stephens, and have now been collected in a volume. Considering the range, the originality, and the precision of his writings, Mr. Mill might be looked upon as one of the foremost thinkers of his time.

THE FROST IN THE FRENCH VINEYARDS.—Advice from the southern districts of France state that the damage done to the vines by the frost has been greatly exaggerated. The loss is considerable, but less than reported at first.

Miscellaneous.

BLINDING SONG BIRDS.—The Royal Society for the Prevention of Cruelty to Animals have prosecuted a man who was in the habit of attending bird fairs, and who was said to make a considerable income by depriving birds of their eyesight, in order to improve their singing. The magistrate at Worship-street fined the man 3*l.*, with the alternative of fourteen days' imprisonment.

A VERY CURIOUS STORY of the arrest of a railway journey is told in a letter to the *Times* by Mr. J. B. Stone, of Dartmouth-street. Last Friday his wife left Keighley for Birmingham *via* Leeds and Derby. At Derby she was stopped by the police. Inquiries elicited the fact that a telegram had been received from the police at Keighley stating that a young girl of fifteen had eloped, and if discovered was to be detained. Mrs. S. (detained on this pretence) is the mother of five children. Mr. S. naturally complains grievously of the occurrence.

THE MANUFACTURE OF GAS.—A company which proposes to introduce an improvement in the manufacture of gas, by substituting bitumen for cannel coal, has issued a prospectus. The value of the proposed material in the manufacture of gas is vouched for by several eminent authorities, and the company which proposes to employ it has upon its directorate men qualified to judge of the practicability of the design. Applications are invited, in the prospectus, which appears in another page, for a first issue of ten thousand shares of 5*l.* each.

HARVEST PROSPECTS.—Mr. Mechi (in a letter to the *Times*) says—"A general and copious rain, after several weeks of very cold, retarding, but dry weather, has greatly changed and improved our agricultural and fruit prospects, especially as regards the large breadth of spring-sown wheat, also barley and oats. The wheat plant is now putting forth its spring or surface roots, and, concurrently, that happy tillering of the stems and curling of the leaves which are always promising symptoms. The season is also propitious for the potato crop. Apples, pears, and cherries are likely to be abundant; beans, peas, clover, tares, and pastures promise well. Land will now be in fit condition for root crops, sown and to be sown."

THE ELECTION FOR GLOUCESTER, which took place on Thursday, resulted, like that for Bath, in a Conservative triumph. The numbers at the close of the poll were—

Wait (Conservative)	1,850
Robinson (Liberal)	1,767

Majority for Wait 83

Several hundred electors refrained from polling, and Mr. Wait's supporters were nearly a hundred short of the number which voted for the Liberal candidates at the last election. It is said that the licensed victuallers polled to a man in favour of the Conservative candidate.

Fiji.—A deputation of members of Parliament, colonial gentlemen, and representatives of the principal missionary societies, the Royal Colonial Institute, and the Aborigines Protection and Anti-Slavery societies, had an interview with the Earl of Kimberley, at the Colonial Office, yesterday, in support of Mr. Alderman M'Arthur's motion for the annexation of the Fiji Islands. The deputation was introduced by the Hon. A. F. Kinnaird, M.P., who read memorials from the Royal Colonial Institute and from the Aborigines Protection Society, in explanation of the objects which the deputation had in view. The statements and arguments advanced by Mr. Kinnaird were supported by the Duke of Manchester, and by Messrs. E. Wilson, R. N. Fowler, M'Arthur, E. Jenkins, Sir Charles Wingfield, Admiral C. Erskine, and Captain Colomb. Lord Kimberley, in reply, pointed out the difficulties which exist in dealing with so important a matter; but assured the deputation that the subject was already engaging the earnest attention of Her Majesty's Government.

MR. PLIMSOLL AND THE NEWCASTLE SHIPOWNERS.—Mr. Plimsoll was present by invitation at a conference of shipowners of the north of England, held at Newcastle on Saturday. The shipowners explained to Mr. Plimsoll that they had resolved to oppose his bill in its present form. They did not complain of the attempt to remedy the evils, but they considered it unwise to proceed with any legislation pending the report of the royal commissioners. Their views on deck loads, the load line, and the system of survey were laid before Mr. Plimsoll; and strong objection was taken to Mr. Plimsoll's load line, as amounting to confiscation. They suggested the adoption of the Withey plan, by which no vessel could be overloaded. Mr. Plimsoll promised to give the suggestions his very careful consideration, and to seek the best advice upon them. He stated that it was probable the royal commissioners would issue a report at the end of June which would cover the ground of his bill and relieve him. He was free to admit that that would be the much better course. The second reading of the bill was fixed for Wednesday, and he would postpone going into committee as long as he could with safety.

THE JUBILEE SINGERS, a little band of coloured vocalists, appeared on Tuesday at Willis's Rooms, London. Before the concert commenced, the Earl of Shaftesbury described the object with which it was given. The band consisted of seven young women and four young men, nearly all of them emancipated slaves. They were students connected with the Fisk University, one of seven chartered institutions established in the States by the American Missionary Association, to give the freedmen

a high and Christian education, and qualify them to become the teachers and leaders of their race in America, the West Indian Islands, and Africa; and their object is to realise twenty thousand dollars, wherewith to build a Jubilee Hall in connection with Fisk University, for the purpose of furthering the much-neglected education of their race. Their melodies are quaint, wild, melancholy, and of that weird character which is always associated with solitude and intense suffering. But their voices are clear and rich and highly cultivated. It is to be hoped that these genuine minstrels will receive every encouragement. Mr. Pike, their guide, in his unpretentious little book, published by Messrs. Hodder and Stoughton, has given their history and some of their songs, and after the perusal of their troubles, their cruel rebuffs, and wonderful success, many of our readers will probably go and hear for themselves, and contribute their little towards the completion of the object the minstrels have at heart.

VAGRANCY AND MENDICITY.—Yesterday afternoon a numerous deputation from the Society for the Organisation of Charitable Relief and Suppression of Mendicity had a lengthened interview with Mr. Bruce, at the Home Office, on the subject of the laws relating to vagrancy and mendicity. The deputation, composed chiefly of the members of the Vagrancy and Mendicity Committee of the society, included Earl Cadogan, Mr. S. S. Dickinson, M.P.; Mr. E. B. Eastwick, M.P.; Lord Elcho, M.P.; Mr. S. Holland, M.P.; Sir Harcourt Johnstone, M.P.; Lord Mahon, M.P.; Mr. W. M'Arthur, Sir H. J. Selwin-Ibbetson, M.P.; Mr. W. H. Smith, M.P.; Mr. C. W. Williams Wynn, M.P.; and Mr. C. J. Ribton Turner, the organising secretary. Lord Elcho, who introduced the deputation, said the gentlemen who composed it were not only representative men, but geographically representative, coming, in fact, from all parts of the country. The deputation urged the desirability of a strict enforcement of the vagrancy and mendicity laws, under a system of industrial adult schools; that singing in the streets should be subject to the same laws; that the provisions of the Industrial Schools Act should extend to children taken about the streets to excite compassion, and to female mendicants up to twenty years of age; that the registration provisions of the Common Lodging House Act should be more stringently carried out as to the returns of inmates, and that the responsibility and cost of maintaining able-bodied vagrants beyond twenty-four hours should be transferred to the local police. Mr. Bruce, after canvassing these recommendations with several of the deputation, expressed his opinion that they could not be made the basis of further legislation, as Parliament would not be likely to add to the existing penal enactments; but he would cause a circular to be issued from the Home Office, calling the attention of the justices to the necessity for a rigid and more uniform enforcement of the law as it stands. Lord Elcho intimated there was no desire to include German bands, or Punch and Judy, in the condemnation of street music; and Mr. Bruce added the remark that it might be equally unpopular to put down street singing, some of which was not without its merits. The conference closed with the customary acknowledgments to the right hon. gentleman for receiving the deputation.

IMPORTANT CHANCERY DECISION.—The case of "Andrews v. Salt," in which the Lords Justices gave judgment on Thursday, on appeal from the decision of Vice-Chancellor Malins, affords a striking illustration of the beneficial working of our system of equity as compared with the rigidity of the common law. The case may shortly be stated thus. On the 17th of March, 1854, Thomas Andrews, a chemist and druggist in Liverpool, married a Miss Ellen Fleetcroft. The bridegroom was a Roman Catholic, the bride a Protestant. Before the marriage it was arranged that, if there should be issue of the marriage, the sons should be brought up in the faith of the father, the daughters in that of the mother. One son and one daughter were born. The son was baptized and brought up in the Roman Catholic faith; the daughter, Mary Ellen, who was born in May, 1852, was, in pursuance of the ante-nuptial agreement, and apparently with the assent of her father, baptized a Protestant in June of the same year, and had Protestant sponsors who were approved of by him. So far "the religious difficulty" seemed happily disposed of. But early in the following year, 1863, the father fell ill, and, on the 14th of February, 1863, when almost on the point of death, he duly executed a document which purported to direct the baptism and education of both his children in the Roman Catholic faith and to appoint his brother Joseph Andrews, also a Roman Catholic, their guardian. Till the year 1870 no notice whatever of this document was taken by anyone. The widow married again, and the little Mary Ellen, who had been left by her father utterly destitute, was for nine years after his death maintained and educated by her grandmother, Mary Fleetcroft, in the Protestant faith, into which she had been baptized. But in 1871 Mr. Joseph Andrews suddenly claimed possession of the child, in order that she might be sent to a Roman Catholic school. The old grandmother, who appears to have been very fond of the child whom she had rescued from destitution and tenderly cared for, very naturally disputed the claim of the would-be guardian. The case came before the Court of Queen's Bench, which eventually decided that the

right of the father was, in the view of a Court of Common Law, paramount, and could not be affected even by the solemn engagement into which he had entered before his marriage. Subsequently, an application was made to Vice-Chancellor Malins for an injunction to restrain Joseph Andrews from interfering with the custody of the infant, and granted by him. The order was appealed against by Mr. Andrews, and on Thursday the Lords Justices upheld the Vice-Chancellor's decision.

Cleanings.

The feast of imagination—Having no dinner, but reading a cookery book.

Do not imagine a person is going to spin a yarn because he knits his brows.

M. Meissonier, the great French artist, is, it is said, to receive for a picture he is now engaged upon an even larger price than that paid for Mr. Holman Hunt's great work, as mentioned in our last. He is to have 12,000*l.* for a Charge of Cuirassiers.

PROFESSIONAL CAUTION.—Mr. Bluebag (out for a day's shooting with his article clerk): "Stop a minute—don't fire! Let's see if that bird's in the schedule!"—*Punch*.

A NOVEL INDUCEMENT TO RIDE IN OMNIBUSES.—The directors of the Co-operative Company which supports the line of omnibuses running from Oxford-circus to the tram cars over Westminster-bridge, offer a set of prizes every three months to the persons who can produce the largest number of tickets in proof that they have performed the journey. The prizes consist of sums of 5*l.*, 2*l.* 10*s.*, 1*l.* 10*s.*, and four of 5*s.*

A LOSS TO ART.—The disgraceful riots at the Sacred Grotto of Bethlehem have resulted in the destruction of two great pictures, by the famous Spanish artist, Murillo. The Paris *Temps* states that the pictures were veritable *chefs d'œuvre*, which, having been sent out at the very period when they were executed, have probably never been engraved. One represented the "Nativity," and the other the "Adoration of the Magi." These two paintings, placed in the oratory, had been remarkably well preserved owing to the care which had been taken to cover them with glass to protect them from the smoke of the torches and tapers.

MR. GLADSTONE AS A PRECENTOR.—The *Leisure Hour* for May tells the following story:—"A large and brilliant assemblage of guests, including Mr. Gladstone, were staying at Inverary Castle, and before they retired for the night Dr. Guthrie was asked by the Duke of Argyll to conduct 'family worship.' 'With great pleasure will I conduct it,' said the doctor, 'but in the Castle of Argyll we must observe the good old Presbyterian form, and begin by singing a psalm.' It was agreed that a Scotch psalm should be sung to a Scotch tune; but the difficulty was to find a 'precentor'—that is, a gentleman or lady who would 'raise the tune' and lead the singing. After a number of ladies and gentlemen had been appealed to, and had declared themselves unfit for the duty, Mr. Gladstone stepped forward, saying, 'I'll raise the tune, Dr. Guthrie,' and well did he perform his task. We all know what a fine voice the Premier has, but it is not so well known that he is a good singer."

THE PHILOSOPHER AND THE FERRYMAN.—A philosopher stepped on board a ferryboat to cross a stream; on the passage he inquired of the ferryman if he understood arithmetic. The man looked astonished. "Arithmetic? No, sir, never heard of it before." The philosopher replied: "I am very sorry, for one quarter of your life is gone." A few minutes after, he asked the ferryman: "Do you now anything of mathematics?" The boatman smiled, and replied: "No." "Well, then," said the philosopher, "another quarter of your life is gone." A third question was asked the ferryman: "Do you understand astronomy?" "Oh, no, no! never heard of such a thing." Well, my friend, then another quarter of your life is gone." Just at this moment the boat ran on a rock, and was sinking, when the ferryman jumped up, pulled off his coat, and asked the philosopher, with great earnestness of manner, "Sir, can you swim?" "No," said the philosopher. "Well, then," said the ferryman, "your whole life is lost; for the boat is going to the bottom."

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGE.

BARON-WHALLEY.—May 7, at St. Margaret's Church, Dunham Massey, by the Rev. S. Harris, M.A., and the Rev. Hilton Gardner, B.A., Lawrence, son of Joshua Baron, Esq., J.P., Thorncliffe, Darwen, to Annie Marie, third daughter of the late John Whalley, Esq., Old Trafford, Manchester.

DEATHS.

HARPER.—March 17, at East London, South Africa, in her 28th year, Katharine, the dearly loved wife of the Rev. J. Harper, Missionary at King William's Town, and eldest daughter of the late Rev. John Tyndale, of Oxford.

GOADBY.—May 7, at Gravesend, after much suffering, William Symington, the second and beloved son of Rev. J. Jackson Goadby, aged 4 years and 4 months.

STENT.—May 11, at Downside, Warminster, Emma, the beloved wife of William Jervis Stent, after a prolonged illness, borne throughout with humble cheerfulness.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, May 7, 1873.

ISSUE DEPARTMENT.	
Notes issued	£35,800,295
Government Debt	£11,015,100
Other Securities	3,981,900
Gold Coin & Bullion	20,800,295
Silver Bullion	—
£35,800,295	£35,800,295

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	
Rest	3,182,177
Public Deposits ..	12,642,101
Other Deposits ..	18,134,337
Seven Day and other Bills	419,395
£48,931,010	£48,931,010

May 8, 1873. FRANK MAY, Deputy Chief Cashier.

Markets.

CORN EXCHANGE, MARK LANE, Monday, May 12.

The supplies of English and foreign wheat are moderate. Our market maintained the firm tone of last week, and English wheat was cleared off at an advance of 1s. per qr. on the prices of this day's night. Foreign wheat met a steady demand, at full prices. Flour, both sacks and barrels, made the extreme prices of last week. Peas, beans, and Indian corn were unaltered in value. Malting barley was unchanged; grinding descriptions were scarce and rather dearer. Of oats fine descriptions are fully as dear. The new Russian oats were 3d. lower on account of condition. Cargoes on the coast are in good demand, at the improved prices of last week, and are held for rather more money.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent, red ..	59	63	Grey ..	33	35
Ditto new ..	51	56	Maple ..	38	41
White ..	60	67	White ..	36	40
“ new ..	51	56	Boilers ..	36	40
Foreign red ..	59	62	Foreign ..	37	39
“ white ..	64	67			
BARLEY—			RYE ..	36	38
English malting ..	31	35			
Chevalier ..	42	50	OATS—		
Distilling ..	32	36	English feed ..	21	27
Foreign ..	24	27	“ potato ..	27	33
MALT—			Scotch feed ..	—	—
Pale ..	66	74	“ potato ..	—	—
Chevalier ..	—	—	Irish Black ..	19	21
Brown ..	55	60	“ White ..	17	26
BEANS—			Foreign feed ..	18	23
Ticks ..	32	34	“ ..	—	—
Harrow ..	34	36	“ ..	—	—
Small ..	—	—	“ ..	—	—
Egyptian ..	34	36	“ ..	—	—

DREAD, Wednesday, May 12.—The prices in the Metropolitan are, for Wheat Bread, per 4lbs. loaf, 7½d. to 8d. Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, May 12.—The total imports of foreign stock into London last week consisted of 14,672 head. In the corresponding week in 1872 we received 10,343; in 1871, 18,461; in 1870, 9,888; in 1869, 17,243; and in 1868, 6,446 head. A steadier feeling has been noticed in the cattle trade to-day. The supplies of stock have been about an average, but the general quality has been hardly so good. From our own grazing districts the receipts of beasts have been moderate. Although not active, the demand for them has continued firm, and extreme prices have been obtained, the best Scots and crosses selling at 6s. to 6s. 2d. per 8lbs. On the foreign side of the market there have been about 180 Spanish, 226 Danish, 295 Gothenburg, and 2 Dutch. These sales have progressed with a moderate amount of activity, and prices have been steady. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,800, from other parts of England about 250, from Scotland 20, and from Ireland about 150. In the sheep pens the supply of animals has not been large, in consequence of a falling off in foreign receipts. The English stock offered has been in fair condition. The demand for home breeds has been steady, and for such, full prices have been paid, the best Down and half breeds making 6s. to 6s. 2d., and occasionally 6s. 4d. per 8lbs. Foreign breeds have been steadier in value. For lambs there has been a moderate demand, at from 8s. to 9s. per 8lbs. Calves have been in large supply, and have been disposed of at late currencies. Pigs have been quiet, and unaltered. At Deptford there have been about 420 German beasts.

Per 8lbs., to sink the offal.

s. d. s. d.	s. d. s. d.	s. d. s. d.	s. d. s. d.
Inf. coarse beasts 5 0 to 5 4	Pr. coarse woolled 5 10 6 2		
Second quality 5 4 5 6	Prime Southdown 6 0 6 4		
Prime large oxen 5 10 6 0	Lge. coarse calves 4 2 5 2		
Prime Scots 6 0 6 2	Prime small 5 8 6 0		
Coarse inf. sheep 4 10 5 4	Large hogs 3 8 4 0		
Second quality 5 6 5 8	Neat sm. porkers 4 6 4 10		
	Lamb, 8s. 0d. to 9s. 0d.		

METROPOLITAN MEAT MARKET, Monday, May 12.—A rather small supply of meat has been on sale here to-day. Transactions were moderately numerous, and, notwithstanding the warm atmosphere, the quotations ruled firm.

Per 8lbs. by the carcass.

s. d. s. d.	s. d. s. d.	s. d. s. d.	s. d. s. d.
Inferior beef 3 8 to 4 4	Inferior Mutton 4 0 to 4 8		
Middling do. 4 6 4 10	Middling do. 5 0 5 4		
Prime large do. 5 2 5 8	Prime do. 5 8 6 4		
Prime small do. 5 6 5 10	Large pork 4 0 4 8		
Veal 4 8 5 4	Small do. 5 0 5 8		
	Lamb 7 4 8 0		

PROVISIONS, Monday, May 12.—The arrivals last week from Ireland were 188 firkins butter, and 3,458 bales

bacon; and from foreign ports 23,809 packages butter, and 1,304 bales and 910 boxes bacon. The supplies of foreign butter having increased a further decline of 8s. to 10s. per cwt. has been submitted to; best Dutch 103s. to 110s. The prices in Ireland are still too high for any demand for this market. The bacon market has ruled firm for best Waterford, without change in price; but Cork, Limerick, &c., has declined fully 1s. per cwt.

HOPS.—BOROUGH, Monday, May 12.—The demand for all descriptions of hops continues very limited, and is principally confined to choice Mid and East Kent, of which very small quantities are to be found. Prices are generally well maintained, especially for the best samples, for which extreme rates are paid; here and there medium and low parcels of Wealds and Sussex may be purchased slightly below the nominal market value. An inquiry prevails for old American; the hops offered, however, are of a very medium character, and consequently slow of sale. Continental markets are firm. Most are active, with a considerable advance. Mid and East Kent, 5l. 0s., 5l. 5s. to 6l. 6s.; Weald of Kent, 5l. 0s., 5l. 5s. to 6l. 0s.; Sussex, 5l. 0s., 5l. 5s., to 5l. 15s.; Farnham and country, 5l. 12s. to 7l.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday May 12.—The supplies of English potatoes, more particularly those of flukes, are short, and in the value of the latter kind a slight improvement is perceptible. Foreign potatoes also are less freely offered, and with a good demand, realise generally higher prices. Best Regents, Flukes, or Victorias, 200s. to 240s. per ton; Ditto secondary, 160s. to 200s.; Rocks, 12s. to 140s.

SEED, Monday, May 12.—Very little business is now passing in any description of cloverseed, and prices are nominal for all samples of red. There are a few buyers for fine qualities of white to hold over, and for these full rates are paid. Trefoil was unaltered in price, with some inquiry for the best parcels. Fine white mustardseed sold in small lots, at fully as much money, but there was little passing in brown, for want of quality. English canaryseed realised as much money steadily; but foreign samples were dull, and difficult of disposal. Foreign tares brought as much money as previously with a steady demand. Fine English rapeseed was scarce, and fully as dear.

WOOL, Monday, May 12.—English wool has not been

actively dealt in. The tone of the market has, however, been firm, and prices have been maintained. At the public sales of Colonial produce, Australian wool has been competed for, and prices have ruled steady; but Cape may be quoted 1d. per lb. lower than at last series.

OIL, Monday, May 12.—Lined oil has been quiet at about late rates. Rape has been in moderate request. Other oils have been quiet.

TALLOW, Monday, May 12.—The tallow trade is steady. P.Y.C. is quoted at 43s. 6d. for new, and 43s. for old on the spot. Rough fat has declined 2s. per 8lbs.

COAL, Monday, May 12.—Market very firm, no offers made by buyers for future supplies. Hettons, 29s.; Hartons, 27s. 6d.; Lambtons, 28s. 6d.; Tunstall, 27s. 6d.; Tees, 29s. Ships fresh arrived, 26; ships left from last day, 3; ships at sea, 10.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

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Rev. J. E. TUNMER, Pastor.

OPENING SERVICES.

The OPENING SERVICES will take place on TUESDAY, May 20th, 1873.

A Morning Service will be held at 12.30, when the Rev. Dr. McAUSTRINE, of Finsbury Chapel, will preach.

An Evening Service will be held at 6.30, when the Rev. E. PAXTON HOOD, of Barnsbury, will preach.

A Cold Collation will be provided at 2.30 in a Marquee behind the Church, at which G. F. Dickinson, Esq., of Surbiton, will preside.

Tea and Coffee will also be provided in the Marquee at 5.30.

Tickets for the Dinner 3s., for Dinner and Tea 3s. 6d., or for Tea only, One Shilling.

Until now there has been no Congregational Church in this populous and well-known suburb.

Unusual difficulties have been encountered in obtaining land whereon to build a House in which to worship God. These have now to a certain extent been overcome, and a comfortable and commodious Iron Church has been erected in a good situation close to the Railway Station.

The Church and Congregation have contributed or collected about £500 towards the £1,000 required for the purchase of the land, the building of the Church, and the miscellaneous expenses attendant thereon. They earnestly appeal now to members of other Congregational Churches to help them with their generous and practical sympathy.

Contributions will be thankfully received by the Pastor, the Rev. J. E. Tunmer, Easton Lodge, Spencer Hill, Wimbledon.

The Church is only Ten Minutes' walk from the Station. Frequent trains from Waterloo; also from Ludgate-hill, London-bridge, Croydon, or Kensington.

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Contributions are very earnestly solicited, and will be thankfully received.

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400 can be accommodated.
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18, King-street, Cheapside.

PROSPECTUS.

This Company is formed for the purpose of purchasing and utilising Upward and Cochrane's "Patent for Improvements in the Manufacture of Gas," which is for the employment of Bitumen in admixture with ordinary or inferior Coal for the Manufacture of Gas, and for the purposes relating thereto, as set forth in the Memorandum of Association.

This Patent commends itself specially to all proprietors of Coal Gas Companies, because, unlike some projects, presented to the public for the manufacture of Gas on new principles, as well as for the use of other agencies than Coal, a 1 of which demand more or less a change in existing works, no alteration whatever is required when using this process, and, therefore, it will not only exercise a conservative influence on the vast amount of capital invested, throughout the United Kingdom and elsewhere, in gas property, but greatly enhance its value, and more so when the increasing demand for gas of high illuminating power, and the high price of coal, are taken into consideration.

The value of "Bitumen" as a substitute for Cannel in the Manufacture of Coal Gas has been asserted by the following eminent professional men:—

Dr. Anderson, Professor of Chemistry, University of Glasgow;

Dr. E. Frankland, F.R.S., F.C.S., Chief of the Royal College of Chemistry;

The late S. Hughes, Esq., C.E.;

T. M. Keates, Esq., Chief Gas Examiner to the Metropolitan Board of Works;

Dr. Letheby, Gas Analyst for the City of London;

Dr. W. Odling, F.R.S., Professor of Chemistry at the Royal Institution;

H. P. Stephenson, Esq., C.E., Vice-Chairman of the Crystal Palace District Gas Company;

G. W. Stevenson, Esq., C.E., F.C.S.;

Alfred Upward, Esq., M.I.C.E., F.C.S.

The Reports of these gentlemen sufficiently attest the importance of this invention, and reference is made to them so as to conclusively establish the following statements:—

1st. That this Patent is commercially valuable, because, under it, ordinary or inferior coal can be used in the manufacture of gas without the aid of Cannel to increase the illuminating power.

Bitumen has been clearly proved to be a perfect substitute for Cannel Coal. Abundant evidence of this is given in the Report to the Gas Committee of the Corporation of London, made by Dr. E. Frankland, G. W. Stevenson, Esq., and the late S. Hughes, Esq., as also in those made by the other gentlemen previously alluded to. This fact is the more important now, when Cannel Coal is very scarce and considerably enhanced in value.

2nd. That by the use of 25 per cent. of Bitumen, the illuminating power of Gas from ordinary Coal is increased from 12 to 20 candles; or a less power if a smaller percentage of Bitumen is used.

From various parts of the world Bitumen can be obtained, and the Gas Companies of this country regularly supplied therewith at much cheaper prices than with Cannel Coal.

This latter statement is not based on the present exceptionally high rates (viz., £3 5s. to £4 5s. for Boghead per ton), for even with Boghead at £3, Gas Companies would save £1 2s. on every ton of Bitumen used instead of that Coal; since the price of Bitumen, under the arrangements entered into, will probably not exceed 38s. per ton.

Estimating the quantity of Coal annually used in the United Kingdom for the manufacture of gas at 10,000,000 tons, gas manufacturers, by employing this process, would save 2,500,000 tons of coal per annum, and, at the same time, raise the illuminating power 60 per cent., thus producing a richer gas while very materially diminishing its cost.

3. That the Coke produced by the use of this process is of considerable value. It has greater heating power than ordinary Coke, and there is no refuse to cart away at considerable expense, as is the case when Boghead is used.

A royalty of only 6d. per ton on the quantity of Bitumen that can be employed in the United Kingdom, by the use of this Patent, would give to this Company an annual income of £62,500.

Having assurance, from reliable sources, of extensive business, and it being evidently to the interest of Gas Companies to adopt this Patent, the Directors feel fully warranted in expressing their confident belief that as the result of Royalties

alone, without reference to profits on sales of Bitumen, large dividends will be returned to the Shareholders.

The Patent has been purchased for £13,500 in cash, and £11,500 in fully paid up Shares. The Vendor is to pay all the preliminary expenses of the formation of the Company, and agrees to receive no dividend on his shares until 10 per cent. for one year has been declared on the paid up Capital. The only contract entered into is one between F. F. Allison, and J. B. Brown, as Trustee for the Company, dated 1st May, 1873.

Copy of the Patent, which is of date 1866; full Reports, from which the annexed extracts are taken; the Agreements, Memorandum and Articles of Association, can all be seen at the temporary Offices of the Company, 18, King-street, Cheapside.

Applications for Shares must be sent, with the deposit money, upon the accompanying Form, to Messrs. Smith, Payne, and Smiths, 1, Lombard-street, E.C., or to Messrs. Charles Hopkinson and Sons, 3, Regent-street, S.W.

If no allotment is made, the deposit money will be returned in full.

Extract from Reports by Henry Palfrey Stephenson, Esq., Mem. Inst. Civil Engineers, T. M. Keates, Esq., F.C.S., and Dr. Henry Letheby, Professor of Chemistry in the College of the London Hospital, &c., and Dr. Thomas Anderson, Professor of Chemistry in the University of Glasgow, on experiments made with Newcastle, Scotch, and Cannel Coals, and with Bitumen.

"It will therefore be seen that the Bitumen, as a gas-producing agent, is very superior to Wigan Cannel; in fact, to produce the same result, it would be necessary to increase the quantity of Wigan Cannel to nearly 50 per cent. The result also approaches, and very nearly equals, that obtained from Boghead."

"According to Dr. Anderson's Report the effect produced by a mixture of Bitumen with coal, producing Gas of low illuminating power, is very marked."

"I used for this purpose Lord Belhaven's Main Coal."—"This Coal, when distilled alone, gives illuminating power 6.5 candles."—"A mixture of this Coal with 20 per cent. of this bituminous substance was distilled for gas, with the following result: Illuminating power 14 candles."

"Thus rendering useful for the production of Gas, Coal which, carbonised alone, is at present unfit for that purpose."

Extracts from Reports to the Gas Committee of the Corporation of London, made by Dr. E. Frankland, G. W. Stevenson, Esq., and the late S. Hughes, Esq.:—

ILLUMINATING POWERS.

"The whole of the experiments were made on the ordinary working scale, for the supply of the respective places, from two to five retorts being employed, according to the quantity required for consumption; and the gas from each mixture of Bitumen was made, stored, and supplied to the public as in the ordinary course of consumption. At the Works (Northfleet), the instrument used was a Bunsen Photometer (100-in. scale), belonging to Mr. Hughes, placed in a dark room. In the town an Evans's Photometer (50-in. scale), belonging to Mr. Stevenson was used."

"On a mixture of 25 per cent. Bitumen with 75 per cent. New Pelton Coal, eleven experiments were tried at the works, and seven in the town."

"The mixture of 25 per cent. Bitumen will yield a gas which gives an average illuminating power of 21 candles at the works and 20 candles in the town."

With reference to the experiments made with New Pelton Coal alone, the report states it (the illuminating power) "to be initially something below 12 candles." A mixture of 20 per cent. of Bitumen "gave a mean illuminating power of 18.53 candles."

FURNACE COKE.

"The Bitumen Coke has a heating power in excess of the ordinary coke, which is confirmed by the manager, who speaks of it in the very highest terms, and considers it superior to the ordinary coke."

RESIDUAL PRODUCTS.

"The residual products from each ton of the Bitumen mixtures will realise at least as much as the residual products from a ton of the Newcastle coal when distilled separately—this, in so far as it relates to the coke, is unexpectedly favourable, and greatly enhances the commercial value of the Bitumen as a material for gas-making."

Extracts from Report made by Dr. W. Odling, and A. Upward, Esq., on experiments made with New Pelton Coal alone, with 15, 20, and 25 per cent. of Boghead Coal mixed with it, and also with the same percentage of Bitumen:—
The following is a comparison of the results of New Pelton Coal alone, and of the same coal mixed with 25 per cent. of Bitumen:—

	Gas Produced per Ton	Illuminating Power in Candles.	Illuminating Power per ton in Candles.
New Pelton Coal alone	11.700	14	32.500
Ditto, with 25 per cent. of Bitumen.....	11.600	20½	47.000

"We may add that the distillation of the mixed coal and Bitumen took place with great facility and quickness, as compared with the distillation of the mixed coal and Boghead; also that the usual apparatus for distillation, condensation, purification, &c., was employed and found to be perfectly applicable. We did not find that the Gas deteriorated to more than the usual extent by standing. The Coke furnished by the mixture of Coal and Bitumen was of much the same actual quality as that furnished by the mixture of Coal and Boghead, but had a far better appearance, from the more complete blending of the Bitumen with the Coal during distillation."

THE COAL GAS IMPROVEMENT COMPANY (Limited).

FORM OF APPLICATION.

(To be retained by the Bankers.)

To the Directors of the Coal Gas Improvement Company (Limited).

Gentlemen,—Having paid to your credit at your Bankers the sum of Pounds, being £1 per Share on Shares of £5 each, of the Coal Gas Improvement Company (Limited), I request you to allot me that number of Shares; and I hereby agree to accept the same, or any smaller number that may be allotted to me, and to pay the balance due thereon, according to the terms of the Prospectus.

Name (in full)
Address
Profession (if any)
Date 1873
Signature

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12 Dessert Forks	1 2 0	1 7 0	1 10 0
12 Dessert Spoons	1 2 0	1 7 0	1 10 0
12 Tea Spoons	14 0	19 0	1 1 0
6 Egg Spoons, gilt bowls	9 0	12 0	13 6
2 Sauce Ladles	6 0	8 0	9 0
1 Gravy Spoon	6 0	8 0	9 0
2 Salt Spoons, gilt bowls	3 0	4 0	4 6
1 Mustard Spoon, gilt bowl	1 6	2 0	2 3
1 Pair of Sugar Tongs	2 6	3 6	4 0
1 Pair of Fish Carvers	19 3	1 2 6	1 3 6
1 Butter Knife	2 9	3 6	3 9
1 Soup Ladle	10 0	11 0	12 0
1 Sugar Sifter	3 0	4 0	4 0

Total 9 1 0 11 13 6 12 14 6

Any article to be had singly at the same prices. An oak chest, to contain the above, and a relative number of knives, &c., £2 15s.

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3½-inch balance do. do.	33 0	24 0	8 0
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SUPPLEMENT TO THE "NONCONFORMIST."

VOL. XXXIV.—NEW SERIES, No. 1434.

LONDON: WEDNESDAY, MAY 14, 1873.

GRATIS.

INDEPENDENCY AND PERSONAL DISCIPLESHIP.

The above heading describes in general terms the subject of the address of the Rev. Eustace R. Conder, M.A., of Leeds, the chairman of the Congregational Union, at the first public session held yesterday in Finsbury Chapel.* After a preliminary remark or two, Mr. Conder said his own fear was not so much of exciting controversy as of saying what might appear too simple and elementary for the occasion. But the simplest truths were often most overlooked, and he thought that nothing concerned them more deeply than an accurate and familiar knowledge of the first principles embodied in their history as Independents, and fundamental to their Church polity. If, however, Independency was only such as other churches could borrow without losing their distinctive character, then it had only a transient mission, and was marked for dissolution. Voluntaryism and religious equality were on the crest of the rising tide, and those preached their faith who formerly destroyed it. Was, then, their existence unnecessary? Or was there lying at the heart of Independency one of the germ-principles of Christianity itself, to which their simple church polity was specially fitted to bear witness. What was the distinctive strength, and what the distinctive weakness, of Independency as compared with other church systems? It was described by one uncouth but expressive word—INDIVIDUALISM. There were necessary drawbacks, for so far as unity was strength, strength might prove collective weakness:—

Episcopacy, as is natural, shows both its strength and its weakness at the opposite pole; namely, in its tendency to merge individual life in corporate; pastors and churches in clergy and laity; the congregation in the nation; the conscientious Christian in the loyal Churchman. Methodism, again, is distinguished by the wonderful manner in which it identifies each individual member with the system; enlisting and methodising free personal activity to an extent elsewhere unattempted; systematising even private spiritual experience; making every true Methodist feel, not that he is merged in his Church, but that his Church is represented and embodied in him. Hence the mighty power of Methodism, and its attraction for the masses. Hence, also, its isolation and lack of Catholicity.

Episcopacy—shall we say!—is the Cedar: solemn, majestic, breathing incense; neither made bare by the breath of winter nor made gay by the breath of spring; whose leaves never dance or rustle on their own account, but are swayed in compact masses, or rest in still uniformity; and which suffers nothing else to grow under its shadow. Methodism is the Palm: lofty, flexible, enormously fruitful, admirably symmetrical; but unsympathising; stretching no irregular, wide-trailing boughs for feeble plants to cling to, nor intertwining its self-reliant stem with any other growth. And Independency—what is its image? The Corn: whose innumerable stalks in close phalanx, bolt upright, heads all on a level, looking as though each planted with its fellows to show what one grain can do, cover the hills and valleys with a green mantle of promise and a golden robe of plenty; while from amid their host of bristling spears the low-lying lark soars, and sings the song which of all all earthly songs mounts nearest Heaven.

If we were to sketch the typical Independent, not with sarcastic pencil, but as Cromwell wished to be painted, warts and all, we must depict the exact opposite to the typical Churchman, who submits his conscience to the collective conscience of the Church, and holds his creed, not because he finds it in the Bible, but because the Church finds it there. The typical Independent, on the contrary, cannot so much as conceive a collective conscience, scarcely a collective creed. Conscience and conviction seem to him so intensely personal that he is apt rather to value truth as the object of conviction, than conviction as grasping truth; and to regard conscience as a lawgiver instead of a judge. He is in danger of holding his creed less because it is in the Bible than because he himself finds it there; and if there be some portion which no one else has found there, it is the more precious in his eyes.

Some would call this a "fossil type"—but that could not be, for of this stuff martyrs were made; and it must be confessed, impracticable people also. Joined with ample intellect, and large sympathies, it furnished a centre of united action; but with narrow minds it became a wedge to split unity in pieces. What relation did this typical Independent bear to the typical Christian? Let them turn back their thoughts to the birth of the Church of Christ. His followers were called "disciples." Peter and Bartimeus were wonderfully different in their gifts and opportunities, but in their personal relation to Christ they stood side by side. "One is your Master," said He, "and all ye are brethren." But though that school was open to all comers, Christ was perpetually seeking to shake Himself free from the encumbrance of counterfeit and half-hearted disciples, and His teaching abundantly shows that any discipleship which did not include supreme and

intense personal devotion to Himself, He judged worse than worthless. To make disciples, not in crowds, but one by one; to bind individual hearts to Himself with the threefold cord, never to be broken, of faith, obedience, and love—was the life-work of our Lord Jesus Christ upon earth. In the "Bampton Lectures on Dissent," Mr. Curteis, who anticipates the speedy downfall of Puritanism, starts this vital inquiry, "What was the employment and purpose of our Lord's earthly ministry? There might be many answers to the question, but the lecturer himself replied that "it was to the training and preparation of an evangelising society that the whole of His short ministry seems to have been devoted." If that means a "Church" not in its supernal, but in its customary sense, then he (Mr. Conder) would reply that to found such a society was not even a part of our Saviour's work. That work was to make disciples one by one, not to organise a system. Of course His Church was to be constituted, but it was not to be a society, but the society in which the lost unity of mankind should be restored and Greek, Barbarian, Roman, and Jew become one in Christ.

But He knew also—that His followers have so largely forgotten—that the material of the Church is the first concern, its form only the second. His first care was to train men. And what men! Men who for the love of Him counted gold, dross, and tortures delight; and knowing that He, though unseen, stood beside them, could calmly face the rulers who were bent on crushing them, and say, "We ought to obey God rather than men. We cannot but speak the things we have seen and heard."

Did they not here recognise words familiar to Nonconformists, and having a strong family likeness to the typical Independents? Were they right in taking the primitive Nonconformists from the Jewish Establishment as their pattern? That was the question which lay at the root of Independency, and on which the whole value of the Church polity turned. If the essence of Christianity had not changed, and the personal discipleship to Christ was still its basis, then two principles were established, namely—(1) that the Christian, not the Church, is the unit of Christianity; (2) that in Christ, not in Church organisms, is the unity of Christians. Whence it plainly followed that the true "reunion of Christendom" was to be sought, not in amalgamation of Churches, but in frank recognition, by all Churches and by all Christians, that a man was a member of the Holy Catholic Church, not by adhesion to this sect or that form, but solely in virtue of being a personal disciple—a sincere believer and open follower of Christ. Simple and almost incontrovertible as these axioms appeared, they really carried with them the whole essence of Independency, which, he maintained, did not consist of negations and narrow scruples, a strife for private opinion, or a democratic revolt against authority—

We have held that churches exist only for the sake of truth and holiness; so that if a church does not secure the faithful teaching of "the pure word of God" in its ministry, and practical holiness in its members, it had better not exist at all. Hence, paradoxical as it may seem, it is nevertheless true, that whereas the advocates of so-called Catholic principles are at this hour the narrowest of sectarians, Independents (whose creed is supposed to be the essence of sectarianism) have been, and are, among the most Catholic-spirited of Christians. Our communion-tables are open to all, of whatever Church, who love our Lord Jesus Christ in sincerity. Our pulpits are consecrated to the teaching, not of our distinctive views (perhaps too rarely mentioned), but of the Gospel of Christ. Spiritual life is the only test we recognise of the prosperity of our churches. Should it ever be otherwise—which God forbid!—should that steadfast religious conviction by means of which Protestant Evangelical Nonconformity has been the salt of English life for two centuries and more, become dissipated; should our churches unmoor from their ancient anchorage; should they enthroned either intellect, or liberty, or party, in the seat of Christ, and degenerate into loose assemblages in which membership has no reference to character, religious discussion societies, or political organisations, the decline of Independency would be speedy, and its fall certain.

It was sometimes complained that Nonconformists did not understand their brethren of the Church of England. This remark might be reversed, but great allowances must be made for members of the Anglican Church, who were new to the study, while Nonconformists had for three centuries studied the principles and working of the Established Church. The Bampton lecturer mistook pathology for physiology—the defects of Dissenting churches for errors of their Church system; but his inquiry was a sign of the times and an omen for good. According to Mr. Curteis, "the three main pillars" of Independency were—(1) Churches, local societies of Christians customarily meeting for Church purposes. (2) The voluntary principle. (3) The permanence of the apostolic polity. Their principles were neither ignoble nor obsolete, but the vital issue raised by Independency was the question not of the form in which the Christian Church was to be cast, but of the materials of which it was to be composed, and the purpose for which it existed.

What are churches for? Is the purpose of the universal Church, and therefore of each particular church, such that its form is essential, but its composition unimportant; and all conditions or qualifications

of membership an impertinent excrescence on the Divine idea of its constitution? In comparison with these questions, disputes about bishops and presbyters, ordination, popular vote, local limits, and the like, look small. It matters little how a church is organised, if, when organised, it is worth nothing.

Their positive and unwavering answer was that the Church was a spiritual society, formed for spiritual ends, and that their members must be persons who understood and were in sympathy with the Gospel of Christ; not the unintelligent and unconverted. Independency was a contention for liberty, but liberty of personal obedience to Christ. But if it were urged that while some of their tenets were so ancient as to have grown obsolete, others so modern that the Nonconformists of two hundred years ago had knowledge of them, they replied:—

That what we most reverence in our godly ancestors is their loyalty to truth, so far as they saw it; that we should be unworthy to be called their descendants if we too had not learned something in two centuries; and that we most honour their example, not by halting at their highest footprint, but by pressing forward along the same path, with upward foot, and open eye and heart, following the star that went before them, "Lead, kindly light!"

"Darkling our great forefathers went
The first steps of the way:
'Twas but the dawning, yet to grow
Into the perfect day.
And grow it shall—our glorious sun
More fervid rays afford:
The Lord hath yet more light and truth
To break forth from His word."

The CHAIRMAN then proceeded to show that personal discipleship to Christ—the true central idea of Independency—had a most practical bearing on two moot and important questions—the conditions of church-membership and the relations of children to the church. In respect to the former their system had changed. They were too refined for the talk of fatherly deacons, the writing of a letter, or even replying to a few questions, and now there was a movement to abolish all qualifications or conditions of church-membership, and not merely do away with all modes of admission, but leave, in fact, nothing to which any one could be admitted, and throw open the Lord's table to all comers. But he thought Christian fellowship was essential to Independency. Then, it was said, they had not succeeded, and their present churches were failures. But had they succeeded in realising the Divine idea of the individual Christian life? Had they succeeded in converting the world to Christ? Were they to give up these also—and Christianity with them—as impossible ideals, and to set the mark of duty only where their ill-aimed, feebly-shot arrows had fallen short? But if, owning defeat, they were ready to conform to those very corruptions against which they had raised their unceasing protest, the end could not be difficult to prophesy. After dealing with the remaining question—the discipleship of children—Mr. Conder concluded by saying:—

Discipleship is not the sole idea of Christianity. We do not forget this. Brotherhood, evangelisation, separation from the world, unity, order, co-operation, are all formative Christian ideas. Each of the great types of Church organisation may have its special advantages for the manifestation of one or other of these. In our zeal for the authority of Scripture, we may at times have overshoot the mark, in arguing as though Congregationalism was the only lawful form of church polity. None of us, however, I hope, have any sympathy with that one-sided love of liberty which would keep it all to ourselves, and deny our fellow Christians the right to interpret Christ's word according to their own consciences. For my own part, I can very willingly imagine that the Episcopal Church of this country,—if those twin spirits of Popery and infidelity were exorcised, which tear her as the demon tore the child—reforming her bishops, if not to the model of the first century, at least to that of the third, when Palestine (not twice the size of Yorkshire) could send fifty to a council; awaking from her dream of dominion; disentangling herself from her robes and chains of state; learning to recognise the common Christian life in other communions; and discovering the might which lies hid in liberty and purity; rich as she is in great traditions, material wealth, and good and wise men; may one day manifest some of these grand Christian ideas with surpassing power and beauty.

The Presbyterian and Methodist types of Church organisation, and other types yet to arise, may with corresponding advantage manifest others of these ideas.

But there will still be a place in the future, as in the past, for a body of churches which, building their unity of faith on personal conviction and avowal, their unity of practice on individual liberty and intelligent obedience; clothed with humility and adorned with simplicity; shall repeat their ancestral witness, that the vital need of the church, and of all churches, is not form, but spirit; not creed, but faith; not uniformity, but love; not ritual, but prayer; not discipline, but discipleship.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this organisation took place at Exeter Hall on the morning of Wednesday last, under the presidency of the Earl of Shaftesbury, K.G. The meeting was numerously attended, every available portion of the hall being filled, as is usual at the meetings of this society.

Besides the speakers, there were present on the platform, the Bishops of Norwich and Nelson; Bishop Cloughton, and several other dignitaries of

* The address is, we understand, published in a separate form by Hodder and Stoughton, Paternoster row.

the Church; Rev. Dr. Stoughton, Rev. W. Arthur, the Earl of Aberdeen, Lord Charles Russell, Lord Dynevor, Sir J. H. Kennaway, Bart., M.P., Hon. H. Noel, Sir Charles Lowther, Bart., Mr. Joseph Hoare (Treasurer); Messrs. R. N. Fowler, M.P., R. Smith, M.P., N. Wells, M.P., T. F. Buxton, H. Roberts, J. Pownall, T. A. Denny, J. H. Fordham, George Moore, and Henry Pownall.

The proceedings were commenced by the Rev. Charles Jackson offering prayer and reading a portion of Scripture.

The Rev. S. BERGNE then read the report. After some prefatory remarks, it proceeded to speak of the foreign operations of the society. France, it said, was still struggling with a phalanx of difficulties, and in the horizon of the future, dark and ominous clouds were seen to gather. It would be satisfactory to observe a more general religious feeling, and a greater desire for the Holy Scriptures; but while in some limited circles there were indications of spiritual awakening, yet, so far as the masses of the population were concerned, evidence was yet lacking that France had derived any real spiritual improvement from the tremendous ordeal through which she had recently passed. Popery had proved utterly unequal to wrestle effectually with the great evils of the country, and, in spite of all its boasted attributes and supernatural appliances, it had been unable to force back the dark tide of scepticism. The cry here and there, was, that the great want of France was the Bible, but it could not be said that there was a general sense of the value of that book which brought priceless treasures in its train. Last year the committee announced that they had just appointed a successor to the late M. de Pressensé in the person of M. Gustave Monod. It was not to be expected that the circulation of the last year would at all approach that which occurred during the war. The great extent to which free distribution was carried at that period had entailed its difficulties, and the falling back on the principle of sale had rather embarrassed recent operations. The circulation in France during the year was 88,312, of which 49,500 were sold through the agency of colportage, 20,000 were disposed of at the various depôts, and 11,500 were gifts. 48,000 memorial Testaments had been presented to the widows and other relations of persons who fell during the war. In Belgium and Holland the society's operations had been carried on with vigour. In Belgium the circulation of the year was 12,700, making a total of 408,000 since the commencement of the work in 1835. In Holland, the issues of the year were 27,200, the majority of these being disposed of by colporteurs. The operations of the year in Germany were not marked by any special excitement. The extraordinary activity of the war led to an unexampled circulation, but the work of the society had now assumed its accustomed aspect and returned to its usual channels. But the year just closed was marked by results of great importance and significance which rendered it one of the most encouraging and successful on which the agent, the Rev. G. P. Davis, had had to report. The dissemination of the Scriptures had reached a level which might well awaken gratitude to Almighty God. Mr. Davis's field of labour included populations which numbered tens of millions, partly Protestant and partly Roman Catholic. The committee had not deemed it desirable to impose any restrictions on the work in Germany, although it made large and increasing demands on the society's funds. The operations there were continued on the same broad and comprehensive scale as heretofore. The cost of printing the Scriptures had been enhanced in all parts of Germany, and the salaries of the colporteurs, whose patient and persevering exertions were beyond all praise, had been raised as a bare act of justice to a higher standard. When there was such a large staff of labourers, and when nearly half a million copies of the Scriptures were circulated in a single year, a very slight increase in the unit made a great difference in the aggregate expense. As yet there had been no increase in the society's prices of the Scriptures; and though some small addition might be practicable, the expansion of the work was the grand end to be kept in view. The circulation in Germany and Switzerland during the past year was 322,800 copies, and, including the supplies sent to other agencies and depôts, the total was 471,800 copies, which was more than one-sixth of the entire circulation effected by the society throughout the world. Sixty-eight colporteurs were employed in Germany. At the central points of Cologne, Frankfurt, and Berlin, the circulation during the year was 130,000. The Emperor of Germany in acknowledging the services rendered by the colporteurs during the late war has been pleased to invest fourteen of them with a ribbon and a medal. The history of the operations in the Austrian empire revealed many trials of faith and patience. The society's agent, Mr. Millard, reported that the enemies of Bible circulation had been vigorous, powerful, and well organised. Yet there were not wanting gleams of sunshine. During the last three years, that is ever since the proclamation of Papal Infallibility, the demand for the Scriptures has been steadily increasing. In the nine or ten languages which existed in the Austrian Empire the circulation of the last year amounted to 152,250, exceeding that of the previous year by 26,000. From Scandinavia the intelligence was equally satisfactory. The circulation in Denmark was 20,700. There was now royal permission in that country for the unrestricted printing and dissemination of the whole Bible—a permission of which the committee would not fail to take advantage at the earliest opportunity. In Norway the

work had been most successful, the issues of the year showing a great increase, and amounting to 25,200 copies. In Sweden the circulation was 58,000, in addition to which 14,600 copies were issued from the Stockholm depot to meet the requirements of Sweden in other lands. Russia presented a vast field of operations, including many races and languages, and was like a world in itself opening up a boundless prospect of Bible circulation. There was a marvellous increase in the results attained, and in no country in the world has the society's work been developed with such rapidity as in that vast region. An infidel writing had never been published in the language of the Russian people, and the warm religious susceptibilities of the nation prepared it for the reception of the Bible. The agent at St. Petersburg had given utterance to the painful conviction that a very large part of the territory assigned to him was at present untouched by the operations of that society. The circulation in the northern part of the empire during the past year was 161,670 copies, and printed in no fewer than sixty languages; while that from the depôts at Odessa, Harkoff, and Khieff was 69,300, making a total of 231,000—a number which was altogether unparalleled in that country. The position of Spain had not been altogether favourable for the prosecution of the work. That country had been plunged into civil war, and in many parts of the country the colporteurs could not safely carry on their labours. The agent, Mr. Corfield, had manifested anxiety, but had determined not to relax his efforts. The issues of the year were slightly below those of the preceding one; but in the last four years the aggregate was nearly, if not quite, equal to that of Italy during the last thirteen years; though priestly fanaticism was more intense in the former than in the latter country. In Spain the circulation of the year was 88,690 copies; in Portugal it was 6,400. Though Italy was the head-quarters of Popery, the society had a depot at Rome, and its agent, Mr. Brewster, was actively engaged in the work of spreading the Bible. The circulation in connection with colportage and the various depôts amounted to 35,240 copies. In the Turkish Empire, Greece, and Egypt, the total was 29,840. The accounts from India were satisfactory and cheering, and the total circulation of the five principal auxiliaries at Calcutta, Allahabad, the Punjab, Madras, and Bombay, gave a total for the year of 171,000. From China, Mr. Wiley reported that the colporteurs had met with comparatively little hostility in the prosecution of their labours. Not only had old ground been revisited during the year, but extensive advances had been made into new territory. There could be no doubt that the Bible was extensively read in China, and in many cases it had been found that an acquaintance with it had preceded the arrival of a missionary. The circulation of that year was 91,000 copies. Japan was undergoing marvellous changes. The old edict against Christianity had been abolished, and a Christian church had been lately established at Yokohama. An edition of the Gospel of St. John had been recently printed in the native language, and a copy of it was placed in the hands of each member of the Japanese Embassy which visited this country. Several Japanese had recently visited the Bible House in London, and among others the Governor of Jeddo, who expressed a wish to possess an English Bible with marginal references. After glancing at the operations in Australia, Madagascar, America, and other countries, the report alluded to the death, within the past year, of the Rev. W. Ellis—a name which will ever be memorable in connection with the history of Christian missions in Madagascar—the Hon. and Rev. Baptist Noel, and other leading friends of the society.

The receipts from ordinary sources for the year ending March 31, 1873, had amounted to the sum of 188,605/ 11s. 10d., including 95,829/ 3s. 1d., applicable to the general purposes of the society, and 92,776/ 8s. 9d., receipts for Bibles and Testaments. To this must be added 120/ dividends on stock invested for the China Fund, and 111/ 10s. 5d. on account of Lieut.-Colonel Roxburgh's Fund for Colportage in India; making a grand total of 188,837/ 2s. 3d. The ordinary payments had amounted to 203,170/ 10s. 6d.; and, adding the sums paid on account of the special funds, the total expenditure of the year had been 205,213/ 6s. 1d. The society was under engagements to the extent of 137,265/ 5s. 5d. The issues of the society for the year were as follows:—From the depot at home, 1,363,196; from depôts abroad, 1,229,740—2,592,936 copies of Bibles and Testaments and portions. The total issues of the society now amounted to 68,477,031 copies.

The CHAIRMAN, who was received with much cordiality, in a brief introductory speech referred to the vast opening for their operations in Russia, and to the interesting fact that Rome has established for herself a native and a national Bible Society. (Cheers.) He hoped that their own country, and that society would do all that in them lay by the circulation of the Scriptures, and by every aid that Christians could give, to enable their friends in Italy to demolish the last great stronghold of Satan—the spiritual power of the Pope of Rome. (Cheers.)

Mr. ENSOR said, that in his capacity of vice-president of the Devon County Bible Auxiliary, he had to present to the British and Foreign Bible Society a donation of 100/ from a gentleman who wished thereby to signalise the event of his attaining his jubilee. The donor was a young man when he first

attended a Bible meeting, and he had recently been stimulated to make this donation by the address delivered by Mr. Gladstone at Liverpool in advocacy and confirmation of their common faith.

The Bishop of LONDON, in moving the adoption of the report, said it was a happy circumstance that within the bounds of that society controversy was well nigh excluded. There were, of course, differences; but all believed the Bible to be the Word of God, and these differences were absolutely as nothing compared with those broad deep truths which they all held in common—(cheers)—and which would bring thousands and tens of thousands, by God's mercy and grace, to meet together in His courts above who had rarely, or never, worshipped together in His courts below. The Bible stood firm on its own basis—an inspiration, the Word of God unchanged as it came from the pens of its inspired writers, except in some very minute parts which had arisen from the transcription, interesting to the critic and commentator, but to the believer of no importance whatever. It was the Bible as it was, as it is, and as it ever will be—the everlasting Gospel. Their differences arose from the inferences they drew from the Bible—from the interpretation they made of the Bible—of the heart of fallible man, as contrasted with the infallibility of the Word of God; and hence it was that while they might differ on points which they all thought important, they might still join, and thoroughly and heartily join, in maintaining the Word of God, and in making known that Word of God wherever they had the means to carry it, so that the Bible itself became a broad platform on which they could all stand and work. It was a blessed thing to get out of the worry and turmoil and controversy on ground like this, where they could all work together for God and for their brethren's souls. One feels that it was a happy thing that Christians—whatever their denominations, their Churches, their sects—that Christians should work together for God and for souls. That society had been the instrument of issuing no less than 204 versions of the Bible. The Bible was a great preacher. It preached more infallibly and quite as persuasively as human lips. He did not undervalue the ordinances of human preaching—God forbid!—but he knew that in many a case the Bible had reached a heart which human words never would have reached, and there were many souls which had been left solely to the written Word of God for the food of their souls' life. One might almost venture, in imagination, to suppose a case utterly impossible—that, should God in His mysterious dealings, in order to convince them of His not needing any human instrumentality, smite with dumbness all the preachers of the Gospel who were endeavouring to carry the glad tidings of salvation throughout the world, yet still the Bible, in the different countries in which it had been translated, the Bible itself would continue unaided to work all preaching, and, by God's grace, would, by His own Divine power, given by His own Divine inspiration, evangelise the world. (Cheers.)

Sir JOHN KENNAWAY, M.P., in seconding the resolution, said that never was a time in which the sending forth of the Bible was more needed than now when the old natural barriers between nations were being broken down by the skill of man, and time and space were being annihilated. On the continent there was a vast upheaval; in India caste was gradually being broken down; and in Japan they were sending forth their young men to learn what was the secret of all our wealth and power. All this meant activity. In different parts of the world men were going forth on the side of the truth to argue, and to refute, and to controvert; but their one weapon of attack or of defence was God's holy Word. That Word was the basis of their argument, the matter of their reproof, the example of their life, and he would claim it as the text-book of their schools. They had seen with great pleasure men of different denominations joining together for the revision of the Bible; and they recognised in the present gathering the union of persons whose one object was to disseminate the Bible. They had that in common compared with which all their differences were as nothing. It would strengthen the bond of union between Christians for them to throw themselves heartily into the work of that society. (Applause.)

The Earl of ABERDEEN, in supporting the resolution, described his impression from a visit to the Bible House in Queen Victoria-street—from the library where copies of the Bible were to be seen in two hundred different languages, to the warehouses which contained the huge stock sent forth every day; all of which must impress the visitor with the vital importance of this work to the success of the missionary society—(cheers)—and to the success of missionary societies, whatever particular denomination of the Universal Church they were in connection with. In a remote village, in an unknown district of India, which never had a Christian teacher, or which had never seen a missionary, a colporteur was passing through, and from him a native obtained a copy of the Scriptures. He saw nothing more of the man from whom he obtained it; but being fond of reading, he studied it, and in a short time his heart was moved by what he there learned, and he proceeded to instruct others, and in a short time, or within a series of years, he collected around him a Christian community. He died before he had the opportunity of learning from the missionary what was necessary to form this community into a regular Christian church; but so earnestly had he instructed his friends in the Scriptures, that those who could not read a word were able to repeat whole passages by heart. This alone was sufficient to illus-

trate aptly the wonderful power of the Scriptures independently of human teaching. (Applause.)

The Rev. Dr. CUMMING moved the second resolution:—

That this meeting desires to recognise the goodness of God in the many opportunities of extended usefulness which He has vouchsafed; and relying upon His future guidance and blessing, appeals most earnestly to the Christian public for enlarged sympathy and support in the prosecution of a work which has for its aim the salvation of the lost, and for its end the glory of God.

He said that many thoughtful minds in the present day could not understand how a book should be inspired, or regarded as inspired, when it was written by different men, evidently distinguished by distinctive and different styles. They could not understand how it would be possible that they could be all equally inspired. But while each had their idiosyncrasies, all had the same key-note and set forth the same glorious truths in different dialects. The Bible was not a discovery but a revelation and an organic unity. If they took Homer's "Iliad," Milton's "Paradise Lost," and Dante's "Inferno," they did not constitute one book, and there was no relation in the interspaces between the one and the other. But if they take all the books of the Bible, translated into 200 tongues and upwards, written by different writers, with different tastes, under different circumstances and different conditions, they would find, when they were bound up together, that they were not sixty books, by forty writers perfectly distinct; but that each had such references to the others that they could see a presiding power, that power being the Holy Spirit of God illuminating, and inspiring, and directing all. The information contained in the Bible was most wonderful, even upon events that were not strictly religious. Its writers had written a Book so admirable, so wonderful, looking at it in its lowest aspect, that Boyle, and Sir Isaac Newton, and Bacon, and the most gifted of mankind, felt honoured while permitted to sit down at the feet of the fishermen of Galilee, and to explain, illustrate, and enforce the maxims which they had left behind them. He insisted that whenever the Bible alluded to natural phenomena it was always right. It had never been proved in a single instance to be wrong; and the more it was investigated, the more it would be so. Nay, the side-lights of the Bible cast wonderful light upon science itself. For instance, they found the fact that the earth they lived on was stored with large beds of coals and reservoirs of inflammable oil, with combustible gases, so that an electric spark striking them might ignite them instantaneously, and explode the whole globe into fragments. Now, this was what they knew to be the fact. Peter was a fisherman, not a philosopher. He did not pretend to be a scientific man. He had never studied at any university, or got any education of the sort; but, strange to say, by a coincidence not accidental but Divine, Peter described all this nineteen centuries ago, when he said, "The heavens shall pass away with a great noise; the elements shall melt with a fervent heat; and the earth, and the works that are therein, shall be burnt up." This was the language of the severest science if they would only study it, and look at it in that light. Difference of denominations might or might not be a necessity. It was not part and parcel of Christianity.

At any rate, there is a denomination whose capital has now a Bible Society, as you are told to-day—a great denomination, which boasts that it has absolute and entire unity, and that we Protestants are torn asunder by different creeds based upon totally different convictions. I think that is a mistake. God never meant that there should be one denomination only. It is the fact, at all events, that there is not one denomination only. I will give you an idea of this from a subject I know something about. Suppose in the Church I have alluded to, where that perfect unison exists, the Pope sounds the key-note, every one—white friar, black friar, grey friar, Franciscan, Dominican, Jesuit—sounds the same note. The Pope does his work well, and when these people imitate him they do their work well. But if you attempt to imitate the Pope you will make a mess of it; you will not do it well. But I hold that in the Protestant Church we have a higher science—not unison, but harmony. (Cheers.)

He believed the best evidence of the inspiration of the Bible was the heartiness and sacrifice with which they spread it. Its triumphs were certain.

Bishop RYAN, of Bradford, late Bishop of Mauritius, seconded the resolution.

The Rev. S. M'FARLANE, missionary to New Guinea, moved—

That the thanks of this meeting be given to the president and vice-presidents for their continued patronage; also to Joseph Hoare, Esq., the treasurer, who is requested to continue his services. That grateful thanks be also presented to the officers, committees, and collectors of the various auxiliaries, branches, and associations throughout this country and the colonies, to whose untiring zeal and energy the society is again indebted for so large an amount of free contributions during the past year; and would earnestly entreat a continuance of their efficient and valuable services; and that the following gentlemen be the committee for the ensuing year, with power to fill up vacancies. (The names were read by one of the secretaries.)

Bishop CLAUGHTON, in seconding the resolution said that in his own quiet English parish, he used to come and take the chair at the meetings of the Bible Society at least once a year; and he confessed that what particularly attracted him to those meetings was the fact that they gave him an opportunity of meeting a good many of his Dissenting parishioners, whom he could meet on no other occasion. Afterwards when in Ceylon he felt the great advantage to himself of being connected with that society. A missionary without the Bible would absolutely be ineffective and inoperative. Moreover, it was from the Bible that the missionary derived his own claim to go

among the people. Besides this, there were places where the missionary could not penetrate, and where the people were altogether out of reach. In his own diocese of Ceylon he had a body of Mahometans who would not attend the preaching of the Gospel, or who would do so only by stealth; but they nevertheless would read the Bible, or allow it to be read to them by their children. This was one of the cases where the Bible might be left to do work without the intervention of the preacher.

The Rev. JAS. FLEMING, of Camden Church, Camberwell, moved a vote of thanks to the chairman, which was seconded by Mr. JOHN KEMP-WELCH. Lord SHAFTESBURY briefly responded, and the meeting was brought to a close by the benediction being pronounced by the Rev. Chas. Jackson.

THE BRITISH AND FOREIGN SCHOOL SOCIETY.

This busy week of "May Meetings" was ushered in on Monday morning by the British and Foreign School Society holding its 68th general meeting in the Borough-road Institution. The Right Hon. the Earl Russell presided, supported by Mr. Alfred Bourne, Sec., Lord Lyveden, Earl Fortescue, Hon. F. H. Vernon, Mr. W. H. Whitwell, M.P., Mr. J. Macgregor, Mr. J. Kemp-Welch, Mr. Hugh Owen, Mr. S. Gurney, Mr. J. G. Barclay, Mr. J. Corderoy, Prof. Hoppus, Rev. Dr. Abbott (City of London School), Rev. J. Pillans, Rev. D. A. Herschell, Rev. G. Murphy, &c.

The noble Earl having taken the chair, amidst the cheers of a numerous assembly, the business of the meeting was immediately introduced by the presentation of the report by the SECRETARY. This was a very interesting document, and clearly defined the society's position in reference to the present stage of the education question. The Elementary Education Act has somewhat changed the work of the society, its aim now being to throw all its strength into the training of teachers instead of working for educational schools over the country. The society is still unsectarian, and shows no favour to any religious body. The report expressed the gratification of the committee at the receipt of a letter from British School teachers, and former students of the society's normal schools, proffering assistance in making some additions to the Borough-road College premises, and it further stated that during the year there had been 447 applications for teachers, and that eighty-five teachers of experience were engaged. Up to last Christmas there were 329 students, of whom 327 were presented for the certificate examination, 110 of whom passed in the first division, 169 in the second, and 47 in the third. There are now at the four colleges 358 resident students, besides 60 at the Independent College at Bangor. The balance-sheet showed an expenditure of 30,791. 7s. 5d., to meet which the committee have drawn from the reserve fund 2,984. 10s. 3d., and had incurred a debt of 1,131. 9s. 2d. The report concluded with an earnest appeal for funds to enable the committee to maintain efficiently the extended operations of the society; for donations in aid of the Memorial Hall Fund, and the effort to secure permanent buildings for the colleges at Darlington and Swansea, an additional annual income of 1,100. being required, and donations to the extent of about 17,000. The appeal was based on a consideration of the great demand for teachers and the importance of maintaining and extending colleges which are neither sectarian nor secular.

The noble CHAIRMAN, who appeared in excellent health, and whom we have seldom heard speak with greater animation, expressed the satisfaction it gave him to take some part in their proceedings. The British and Foreign School Society had now been in existence sixty-five years, and he was glad to say that it had not abjured the principles it once laid down, nor had the British nation been slow to respond to the principles which had been established. He was old enough to remember that, soon after the establishment of the society, there was a great discussion with respect to the education of what were then called "the lower orders"; those comprising the classes now denominated "the working classes," and which had so much influence and power in the country. A majority of the educated people thought that it was not desirable to educate the lower classes at all, that it would do much mischief; but, after a year or two, this cry was beaten down, and it was agreed that something should be done. Unhappily, however, instead of adopting the principles of the British and Foreign School Society, it was thought wise to narrow the subject of education and to narrow the practice of worship. It was, therefore, agreed that all those who attended the National Society should learn the Church Catechism and attend worship in the Established Church on Sundays. That, of course, restricted and limited the objects of education. The objection was also made that the use of the Bible amounted to what had been called "Bibliolatry"; but he utterly denied that the use of the Bible in schools was "the worship of the book," a remark which elicited a hearty cheer. In their own times they had had books of the greatest value which had laid down theories and plans of morals, but the foundation of the New Testament was totally different. Although there were many who preferred the teaching of the National Church to that of the Bible, for himself he believed that the teaching of the Bible was, so far as religion went into schools (and his lordship thought they could have no good schools without religion, or in which

there was no teaching of the Bible) was the very best teaching that could be given, and he trusted it would still be popular in England. It was to be regretted that instead of wholesome and fair competition, an attempt had been made by legislative means to impose a fine and a tax upon those who were content with the Bible alone. He was glad to observe the progress which had been made in other studies. He remembered the time when even geography was protested against, the Bishop of Exeter at that time contending that the teaching of the geography of Palestine was quite sufficient. He was glad to see great attention paid to what was called an inferior subject, although it was by no means "inferior" when it affected the comfort and welfare of the labouring classes—he referred to the "culinary" education of the students, and he trusted the labourer's cottage would become a place in which better dinners would be eaten than there were fifty years ago. Referring to Mr. Forster's educational efforts, his lordship said Mr. Forster was a gentleman of the most benevolent intentions, and that it was really his wish that the whole of the English people should be well educated. In conclusion, the noble earl, amidst loud cheers, congratulated the society on what had been done on behalf of education, expressing it as his conviction that they might expect the principles of the Bible, principles which lead to life and peace, to be inculcated among mankind in future times.

Lord LYVEDEN, in moving the adoption of the report, paid a hearty tribute to the noble earl's enthusiasm in the cause of education, and went on to commend the teacher who did the most with the duller materials. His lordship specially praised the "culinary" training of the students, and adverted to what Lord Derby had said of there being less attention to thrift among the working classes than was to be found in any country in the world.

Mr. J. MACGREGOR, in seconding the resolution, gave it as his conviction that among the 400 teachers appointed there were as many earnest, Christian, Bible-loving men and women as there are among any 400 teachers in any part of the world. One thing he should like the friends of the society to know. Amongst the members of the board a prayer-meeting had been instituted, and there were no less than thirty-six members who attended it as often as they had the opportunity.

Lord FORTESCUE (who took the chair upon Earl Russell being compelled to leave at this period of the meeting) paid a high tribute to the noble earl's fidelity to conscience from his early youth to an honoured old age. The "domestic element" next became his lordship's text for some admirable remarks upon the importance of meals being made attractive in the homes of the working classes, so that the bread-winner might have no inducement to go to the public-house.

Dr. ABBOTT (City of London School), in seconding the adoption of the report, said that for forty years the City of London School had been conducted on the principles of that society. He could speak from the experience of a pupil and a teacher in that school, and could bear his testimony to the value of the great principles on which the society was based. If he were asked, how can you as a clergyman maintain the exclusion of formularies? his reply was, that he did it in the same spirit in which he drew up a memorial praying that formularies which were distinguishing of any denomination ought not to be taught. He did not do this as a compromise. He said, principles first, rules and formularies afterwards; don't cram a child's mind with rules, and then principles; he said this as a father and a minister of the Church of England. He believed they would have a distinct lowering of the standard of education if they took the Bible out of the school. Teachers did find their pupils interested in the broad basis of teaching in the life of our Lord. As a pupil he had sat side by side with Nonconformists, and had made friendships which had ever been dear. He had discussed many school topics with them, and had entered into many a controversy; but all this had cemented, it had not broken their friendship; he left school the better for this fellowship, not only for the direct teaching of the Gospel, but from the fact that he had been in a school with Nonconformists who were also Christians. Dr. Abbott's speech was very heartily cheered throughout.

The meeting was brought to a close by a vote of thanks to Earl Russell. We may add that an hour or two before the meeting commenced many visitors inspected the schools, and were much interested in observing the admirable working order of the institution. The skill of the teachers and the real interest of the children in their several studies must be seen and heard to be really appreciated.

LORD DERBY ON THRIFT.—Lord Derby, in presiding on Friday over the annual meeting of the Provident Knowledge Society, expressed his opinion that habits of prudence and forethought were not very common in this country, and to encourage them was one of the wisest forms of benevolence. The slavery of being in debt was akin to the slavery of drunkenness; and the fact of a man being in debt was a great incentive to reckless and intemperate habits. A very large part of the suffering existing amongst the people was owing to the want of economy and forethought; and if thrifty provident habits were to be encouraged, it was necessary to offer facilities which did not yet exist. It was not sufficient to establish banks and provident institutions, it must be made as easy for a man to invest his savings in these institutions as it was for him to spend them at the public-house.

